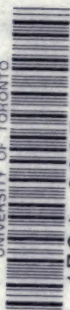


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THE
M E D E A

OF
EURIPIDES,

FROM THE TEXT, AND WITH A TRANSLATION OF THE NOTES,
OF PORSON;

CRITICAL AND EXPLANATORY REMARKS,

ORIGINAL AND SELECTED;

ILLUSTRATIONS OF IDIOMS FROM MATTHIÆ,
JELF, DAWES, VIGER, ETC.;

EXAMINATION QUESTIONS, AND COPIOUS INDEXES.

BY

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HEAD MASTER OF KING'S COLLEGE SCHOOL, LONDON.

FOR THE USE OF SCHOOLS AND COLLEGES.

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LONDON:
SPOTTISWOODES and SHAW,
New-street-Square.

ORIGIN OF THE DRAMA.

FROM THE TRAVELS OF ANACHARSIS.

C. LXIX. LXX.

"SUSARION and Thespis, both born in a small borough of Attica, named Icarius, appeared each at the head of a company of actors, the one on a kind of stage, the other in a cart.

"Thespis had more than once seen in the festivals, in which as yet hymns only were sung, one of the singers, mounted on a table, form a kind of dialogue with the chorus. From this hint he conceived the idea of introducing into his tragedies an actor, who by simple recitals, introduced at intervals, should give relief to the chorus, divide the action, and render it more interesting. The poets, who till then had only exercised their genius in dithyrambics and licentious satire, struck with the elegant forms which these species of composition began to assume, dedicated their talents to tragedy and comedy. Soon after, a greater variety was introduced in the subjects of the former of these poems. Those who judge of their pleasures only from habit, exclaimed, that these subjects were foreign to the worship of Bacchus; but the greater number thronged with still more eagerness after the new pieces.

"Phrynichus, the disciple of Thespis, made choice of that kind of verse which is most suitable to the drama, viz. Iambic, was the author of some other changes, and left tragedy in its infancy.

"As we are infinitely more affected by those woes of which we are witnesses, than by those of which we only hear the recital, Æschylus employed all the resources of theatrical re-

presentation to bring the time and place of the scene before the eyes of the spectator. The illusion then became a reality.

“ In his first tragedies he introduced a second actor; and afterward, copying the example of Sophocles, who had just entered on his theatrical career, he admitted a third. By this multiplicity of personages, one of his actors became the hero of the piece, and attracted to himself the principal interest; and as the chorus now held only a subaltern station, *Æschylus* took care to shorten its part, and perhaps even carried this precaution too far.

“ The chorus with him is no longer confined to chanting certain odes or songs, but makes a part of the whole. It is the comforter of the wretched, the counsellor of kings, the terror of tyrants, and the confidant of all. Sometimes it participates in the action during its whole continuance.

“ *Æschylus* conceived that his heroes ought not to express their ideas like the crowd, and that their diction should be more elevated than vulgar language. To give it vigour, words of excessive length, harshly constructed from the fragments of several others, arise in the midst of a sentence, like those proud towers, to use the comparison of *Aristophanes*, which overlook the ramparts of a city.

“ It was then the general opinion, that nature, by bestowing on the ancient heroes a more lofty stature, had impressed on their persons a majesty which procured them as much respect from the people as the ensigns of dignity by which they were attended. *Æschylus* therefore raised his actors on high stilts or buskins. He covered their features, which were frequently disagreeable, with a mask that concealed their irregularity. He clothed them in flowing and magnificent robes. Instead of those wretched scaffolds which were formerly erected in haste, he obtained a theatre furnished with machines, and embellished with decorations. Here the sound of the trumpet was reverberated, incense was seen to burn on the altars, the shades of the dead to arise from the tomb, and the Furies to rush from the gulfs of Tartarus.

“ *Æschylus* was born B.C. 525, ten years after *Thespis* had acted his *Alcestis*. He had for contemporaries and competitors

Chœrilus, Pratinas, and Phrynichus, whose glory he eclipsed; and Sophocles, who rivalled his own. He died in Sicily, at the court of Hiero, aged 70.

“ Sophocles was born of a reputable family of Athens, in the 4th year of the 70th Olympiad, about 27 (or 30) years after the birth of Æschylus, and 14 before that of Euripides. He was 28 years of age when he became a competitor with Æschylus. The latter, offended at the preference which had been given to his rival, retired soon after into Sicily. Sophocles died at the age of 91.

“ The sovereignty of the stage seemed to be insured to Sophocles; but his triumph had been witnessed by the youth Euripides; who aspired to emulate it, even while he was taking lessons of eloquence under Prodicus, and of philosophy under Anaxagoras. He was seen, therefore, at the age of 18, to enter the theatrical career, which he and Sophocles ran with rival speed, like two spirited coursers which with equal ardour pant for the victory.

“ Though Euripides possessed many pleasing qualities of mind, his severity in general banished from his air the graces of the smile, and the brilliant colours of joy. He, as well as Pericles, had contracted this habit from the example of Anaxagoras, their common master.

“ Various reasons induced him, towards the close of his life, to retire to Archelaus king of Macedon, who invited to his court all who had distinguished themselves in literature and the arts. He died aged about 76 (B.C. 406). The Athenians sent deputies to Macedon, to solicit that his body might be brought back to Athens: but Archelaus, who had already given public signs of his grief, refused to grant the request, and considered it as an honour to his state to preserve the remains of so great a man. He caused a magnificent tomb to be erected to him, near his capital, Pella. At the same time the Athenians erected to him a cenotaph, on the road which leads from the city to the Piræus.

“ Athens lost these two celebrated poets almost at the same time, Euripides a short time before his rival. Scarcely had they closed their eyes, when Aristophanes, in his comedy of

the Frogs, represented Bacchus, disgusted with the wretched tragedies which were performed at his festivals, descending to the infernal shades to bring back Euripides. On his arrival he finds the court of Pluto filled with dissensions, the cause of which is honourable to poetry. *Æschylus* is seated on the throne of tragedy, to which Euripides makes claim; and the merits of each are to be discussed. *Sophocles* declares for *Æschylus*; ready to acknowledge him for his master if he is victor; and if he is vanquished to dispute the crown with Euripides. The competitors enter the lists; and each, armed with the shafts of satire, extols the merit of his own pieces, and depresses that of his rival's. Judgment is to be pronounced by Bacchus, who long continues undetermined, but at length decides in favour of *Æschylus*; who, before he leaves the shades, earnestly requests that during his absence *Sophocles* may take his place.

"*Æschylus* painted men greater than they can be, *Sophocles* as they ought to be, and Euripides as they are. The two former had neglected passions and situations, which the latter thought capable of producing great effects. He sometimes represented princesses inflamed with love, and respiring only adultery and crimes; and sometimes kings debased by calamity to such poverty as to be covered with rags, and solicit a wretched alms.

"While he was accused of enervating tragedy, he had proposed to render it the school of wisdom. In his writings are found the systems of *Anaxagoras*, his master, on the origin of being; and the precepts of that morality of which *Socrates*, his friend, was then investigating the principles. But as the Athenians had acquired a taste for the artificial eloquence in which *Prodicus* had given him lessons, he principally directed his attention to delight their ears; and thus the doctrines of philosophy and the ornaments of rhetoric were introduced into tragedy.

"Euripides multiplied sentences and reflections. He made it a pleasure or a duty to display his knowledge, and frequently indulged in rhetorical forms of expression. Hence the different judgments that have been passed on this writer, and the different points of view in which he may be considered. As a

philosopher he had a great number of partisans. The disciples of Anaxagoras and those of Socrates, after the example of their masters, congratulated themselves on seeing their doctrines applauded in the theatre; and though they did not pardon their new interpreter for having admitted some expressions too favourable to despotism, they declared openly for a writer who inspired the love of moral duties and of virtue; and as he forcibly insisted on the important doctrines of morality, he was placed among the number of the sages, and will for ever be regarded as the philosopher of the stage. The beauties which the philosophers and orators admire in his writings are absolute faults in the eyes of his censurers. They maintain that such a number of rhetorical phrases, so many maxims and reflections, learned digressions and idle disputes, diminish the interest, and reduce Euripides, in this respect, much below Sophocles, who has said nothing which has not its utility.

“ With respect to the conduct of his pieces, the superior excellence of Sophocles is generally acknowledged; it may even be demonstrated, that almost all the laws of tragedy have been formed from his dramas.

“ Euripides rarely succeeded in the disposition of his subjects; sometimes he offends against probability, sometimes the incidents are forced, and sometimes the action wants unity; almost always the complications and developments of his plots are, in some respects, imperfect; and his choruses have frequently only an indirect relation to the action.

“ He invented the method of explaining his subject in a prologue or long preface, almost entirely detached from the piece, in which usually one of the persons of the drama comes forward, and frigidly details all the events antecedent or relative to the action, gives his own genealogy or that of one of the principal characters, informs us of the occasion of his descent from heaven, if he is a deity, or who has called him forth from the tomb, if a mortal; and announces himself to the spectators by declaring his name.

“ What is more strange is, that in some of his prologues, as if to weaken the interest which he wished to inspire, he previously informs us of the greater part of those events by which

he should excite our surprise. We likewise find him making slaves discourse like philosophers, and kings like slaves.

“ It must be added in favour of Euripides, that the greater part of his pieces, having a calamitous catastrophe, produced the most striking effect, and caused him to be considered as the most tragic of all dramatic poets.

“ The theatre was at first built with wood ; but having fallen down during the performance of a piece by Pratinas, one was erected of stone.

“ The *proscenium*, or stage, was divided into two parts ; the one higher, on which the actors declaimed ; and the other lower, in which the chorus commonly was placed. The latter was raised ten or twelve feet above the pit, from which there was an ascent to it : in this situation it was easy for the chorus to turn either towards the actors or towards the spectators.

“ Tragedies and comedies were only presented to the public during the three festivals solemnised in honour of Bacchus. The first of these was celebrated at the Piræus, and there it was that some of the pieces of Euripides were performed for the first time. The second, named the *Choës* or the *Lenæa*, fell on the 12th of the month Anthesterion (February), and lasted only one day. As the inhabitants of Attica alone were permitted to be present at the celebration of this festival, authors reserved their new pieces for the greater Dionysia, which were solemnised a month after, and which attracted from all parts an infinite number of spectators. They commenced on the 12th of the month Elaphebolion (March), and continued several days, during which the pieces intended for competition were represented.

“ The victory at first required great efforts. An author opposed his antagonist with three tragedies, and one of those entertainments named Satyrs. With this great force were those famous contests decided in which Pratinas gained the prize against Æschylus and against Chœrilus ; Sophocles against Æschylus ; Philocles against Sophocles ; Euphorion against Sophocles and against Euripides ; the latter against Sophron and against Ion ; and Xenocles against Euripides.

“ In the festivals, which lasted only one day, five or six

dramatic pieces, either tragedies or comedies, were performed. But in the greater Dionysia, which continued longer, twelve or fifteen, and sometimes more, were acted. The performance began early in the morning, and sometimes lasted the whole day.

“ The pieces were first presented to the principal archon, to whom it appertained to receive or reject them.

“ The crown was not bestowed at the pleasure of a tumultuous assembly. The magistrate who presided at the festivals, caused a small number of judges to be drawn by lot, who engaged by an oath to decide impartially.

“ After the victory, the same piece could no more be admitted to the competition ; nor after a defeat, without undergoing considerable alterations. But, notwithstanding this regulation, an ancient decree of the people permitted any poet to aspire to the crown with one of the pieces of *Æschylus*, retouched and corrected as he judged proper ; and this method often succeeded.

“ The chorus, according as the subject demanded, was composed of men and women, old men or youths, citizens or slaves, priests, soldiers, &c. to the number of 15 in tragedy, and 24 in comedy ; and the persons of it were always supposed of inferior condition to the principal characters of the piece. As it usually represented the people, or at least a part of them, foreigners, even though settled at Athens, were forbidden to act in the choruses, for the same reason as they were prohibited from being present in the general assembly of the people.

“ The actors who composed the chorus came on the stage preceded by a flute-player, who regulated their steps, sometimes one after the other, but more frequently, in tragedy, three in front and five in depth, or five in front and three in depth. When the piece was a comedy, they were usually arranged four in front and six deep, or six in front and four deep.

“ In the course of the piece the chorus sometimes performed the part of an actor, and sometimes formed the interlude. In the first case, it took a part in the action, and sung or declaimed with the persons of the drama, the coryphæus speaking for it. On certain occasions, it was divided into two parts,

headed by two leaders, who related certain circumstances of the action, or mutually communicated their hopes and fears. These kinds of scenes, which were almost always sung, were sometimes concluded by the reunion of the two parts of the chorus. In the second case the chorus confined itself to lamenting the calamities incident to humanity, or imploring the assistance of the gods for the dramatic personage whose cause it espoused.

“ During these scenes the chorus rarely quitted its place. In the interludes, and especially in the first, it executed different evolutions to the sound of the flute. The verses which it sung were, like those of the ode, disposed in strophes, antistrophes, epodes, &c. Each antistrophe corresponded to a strophe, either in the measure and number of the verses, or the nature of the chant. The choral performers at the first strophe went from right to left; at the first antistrophe from left to right, in unequal time, and repeating the same air to other words. They afterwards stopped, and, turning towards the spectators, sung a new melody.

“ Each tragedy required three actors for the three leading parts. The principal archon caused them to be drawn by lot, and assigned to them, in consequence, the piece in which they were to perform. The author was not allowed the privilege to choose them, except when he had merited the crown in one of the preceding festivals.

“ Before the pieces began, care was taken to purify the place of assembly; and after they were ended, different bodies of magistrates ascended the stage, and made libations on an altar consecrated to Bacchus. These ceremonies seemed to impress a character of sanctity on the pleasures which they preceded and which they concluded. The decorations with which the scene was embellished were not less striking to the eyes of the multitude. The idea of them was first conceived, in the time of Æschylus, by an artist named Agatharcus, who, in a learned treatise, explained the principles on which he had proceeded. These first essays were afterwards brought to perfection by the efforts of the successors of Æschylus, and by the works which Anaxagoras and Democritus published on the rules of perspective.

“Managers were appointed to defray a part of the expense attending the representation of the pieces. In return they received a trifling piece of money from each of the spectators.

“At first, and while there was only a small wooden theatre, it was not permitted to require any thing at the door ; but the desire of obtaining the best places causing frequent quarrels to arise, the government ordered that, for the future, each person should pay a drachma. The rich were then in possession of all the places ; the price was soon reduced to an obolus by the management of Pericles, who wished to attach the poorer class of citizens to his interest. He caused a decree to be passed, by which it was enacted, that one of the magistrates, before every dramatic performance, should distribute to each of those citizens two oboli, one to pay for his place, and another to assist him to supply his wants during the festivals.

“Pericles had assigned the expense, with which he charged the royal treasury, to be defrayed from the contributions levied on the allies to make war on the Persians. Emboldened by this first success, he continued to draw from the same source, till the funds of the military treasury were insensibly all devoted to the pleasures of the multitude. An orator having proposed to restore them to their original destination, the general assembly passed a decree forbidding the person, under pain of death, to mention the subject. Demosthenes twice attempted, by indirect means, to point out the mischiefs resulting from it ; but, despairing of success, he expressly declared that no change ought to be made.”

PASSAGES ILLUSTRATIVE OF THE PRECEDING
OBSERVATIONS.

ARCHILOCHUM proprio rabies armavit Iambo.
Hunc socci cepere pedem, grandesque cothurni,
Alternis aptum sermonibus, et populares
Vincentem strepitus, et natum rebus agendis.

Hor. A. P. 79.

Neve minor, neu sit quinto productior actu
Fabula, quæ posci vult, et spectata reponi.
Nec Deus intersit, nisi dignus vindice nodus
Inciderit : nec quarta loqui persona laboret.

Ibid. 189.

Actoris partes chorus officiumque virile
Defendat ; neu quid medios intercinat actus,
Quod non proposito conducat et hæreat apte.
Ille bonis faveatque, et consilietur amice,
Et regat iratos, et amet pacare tumentes :
Ille dapes laudet mensæ brevis ; ille salubrem
Justitiam, legesque, et apertis otia portis :
Ille tegat commissa, Deosque precetur et oret,
Ut redeat miseris, abeat fortuna superbis.

Ibid. 193.

Carminē qui tragico vilem certavit ob hircum,
Mox etiam agrestes Satyros nudavit, et asper
Incolumi gravitate jocum tentavit.

Ibid. 220.

Syllaba longa brevi subjecta vocatur Iambus,
Pes citus : unde etiam trimetris adcreescere jussit
Nomen Iambeis, cum senos redderet ictus,
Primus ad extremum similis sibi ; non ita pridem,

Tardior ut paulo graviorque veniret ad aures,
 Spondeos stabiles in jura paterna recepit
 Commodus et patiens ; non ut de sede secundâ
 Cederet aut quartâ socialiter.

Hor. 251.

Ignotum tragicæ genus invenisse Camœnæ
 Dicitur, et plaustris vexisse poëmata Thespis,
 Quæ canerent agerentque peruncti fœcibus ora.
 Post hunc personæ pallæque repertor honestæ
 Æschylus, et modicis instravit pulpita tignis,
 Et docuit magnumque loqui, nitique cothurno.

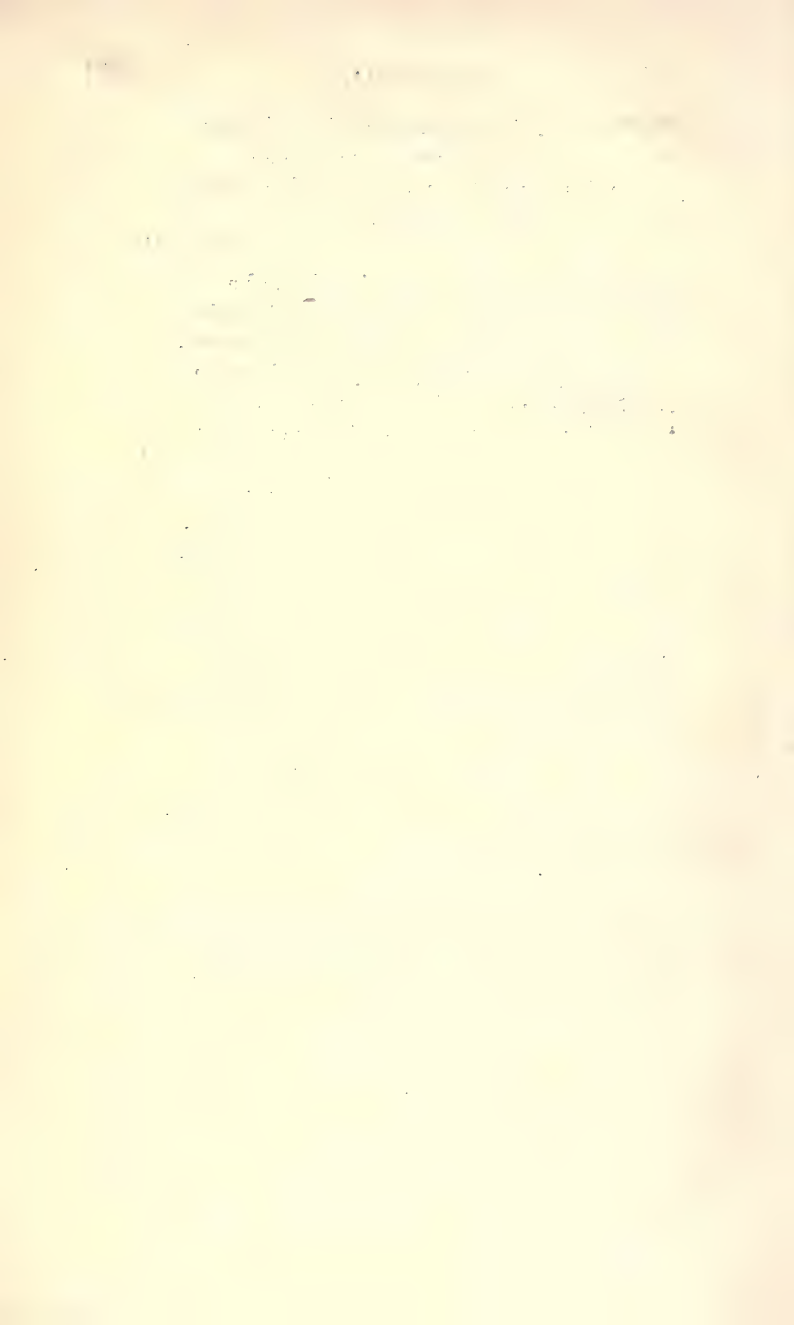
Ibid. 275.

Frigora nec tantum canâ concreta pruinâ,
 Aut gravis incumbens scopulis arentibus æstas,
 Quantum illi nocuere greges, durique venenum
 Dentis, et admorso signata in stirpe cicatrix.
 Non aliam ob culpam Baccho caper omnibus aris
 Cæditur ; et veteres ineunt proscenia ludi,
 Præmiaque ingeniis pagos et compita circum
 Thesidæ posuere.

Virg. G. ii. 376.

For more full information on this subject, the reader is referred to the *Guide to the Reading of the Greek Tragedians*.¹

¹ A Guide to the Reading of the Greek Tragedians ; being a Series of Articles on the Greek Drama, Greek Metres, and Canons of Criticism. Collected and arranged by the Rev. J. R. Major, D. D., Head Master of King's College School, London. 2d edition, enlarged (1844), 8vo. 9s.



TESTIMONIA VETERUM.

TRAGÆDIAS primus in lucem Æschylus protulit, sublimis et gravis, et grandiloquus sæpe usque ad vitium, sed rudis in plerisque et incompositus; propter quod correctas ejus fabulas in certamen deferre posterioribus poëtis Athenienses permisere, suntque eo modo multi coronati.

Sed longe clarius illustraverunt hoc opus Sophocles atque Euripides, quorum in dispari dicendi via, uter sit poëta melior, inter plurimos quæritur. Idque ego sane, quoniam ad præsentem materiam nihil pertinet, injudicatum relinquo. Illud quidem nemo non fateatur necesse est, iis, qui se ad agendum comparent, utiliore longe Euripidem fore. Namque is et in sermone (quod ipsum reprehendunt, quibus gravitas et cothurnus et sonus Sophoclis videtur esse sublimior) magis accedit oratorio generi; et sententiis densus, et in iis, quæ a sapientibus tradita sunt, pæne ipsis par; et in dicendo et respondendo, cuilibet eorum, qui fuerunt in foro disertis, comparandus. In affectibus vero cum omnibus mirus, tum in iis qui miseratione constant, facile præcipuus. Hunc et admiratus maxime est (ut sæpe testatur) et secutus, quanquam in opere diverso, Menander. — *Quintil. Inst. Orat. x. 1.*

Καὶ ὁ Εὐριπίδης, εἰ καὶ τὰ ἄλλα μὴ εὖ οἰκονομεῖ, ἀλλὰ τραγικώτατός γε τῶν ποιητῶν φαίνεται. — *Aristot. Poët. 26.*

Ἔστι μὲν οὖν φιλοπονώτατος ὁ Εὐριπίδης, δύο ταυτὶ πάθη, μανίας τε καὶ ἔρωτας, ἐκτραγῶδῆσαι, κὰν τούτοις, ὥς οὐκ οἶδ' εἴ τισιν ἐτέροις, ἐπιτυχέστατος οὐ μὴν ἀλλὰ καὶ ταῖς ἄλλαις ἐπιτίθεσθαι φαντασίαις οὐκ ἄτολμος. Ἕκιστα γέ τοι μεγαλοφυῆς ὢν, ὅμως τὴν αὐτὸς αὐτοῦ φύσιν ἐν πολλοῖς γενέσθαι τραγικὴν προσηνάγκασε. — *Longin. xv. 3.*



M E D E A.

ARGUMENT.

“THE celebrated Jason was the Son of Æson, who reigned at Iolcos in Thessaly, till Pelias deposed him, and seized the kingdom. As soon as Jason was born, his father, fearing the violence of the usurper, caused a report of the infant's death to be spread, and sent him privately to be educated by Chiron, with whom he continued twenty years. He then returned to Iolcos, and boldly demanded the throne of his fathers. Pelias, struck with his appearance, gave him a gentle answer ; but said, that the angry shade of Phryxus had appeared to him in his dreams, commanding him to bring back the golden fleece from Colchis ; that he had consulted the oracle at Delphi, and had received a favourable answer ; that he was grown old ; that Jason was in the vigour of youth, and more equal to the attempt : Go then, says he, achieve this enterprise ; and I swear by Jupiter, the author of our race, that I will resign the kingdom to you. The young hero, nothing intimidated by the dangers which Pelias hoped would prove fatal to him, immediately undertook the Argonautic expedition, sailed to Colchis, and demanded the golden fleece. Before this could be obtained, he must yoke two brazen-footed bulls that breathed fire, plough a certain portion of land with them, and sow the teeth of a dragon, from whence a host of armed men would arise, whom he must conquer : if he should succeed in this, he had a still greater danger to contend with, as the golden fleece was guarded by a fierce and wakeful dragon of an immense size. Æetes, the inhospitable and barbarous king of Colchis, had two daughters, Circe and Medea, both instructed by their mother in the nature and power of roots and herbs : Circe, then married to the king of the Sarmatians, applied her knowledge to the most cruel purposes ; Medea was of a gentler disposition, delighting in acts of humanity, and employing her power in mitigating her father's ferocity, in freeing the strangers, who were driven on that coast, from danger, and in providing for their safety. On the sight of Jason, who was the most beautiful of men, her benevolence was soon warmed into love ; this appeared to be mutual ; she engaged to assist him with all her science, and he swore an inviolable

fidelity to her. She performed her promise, preserved him in all these dangers, enabled him to seize the golden fleece, and fled with him to Greece. Pelias, in the mean time, on a report that all the Argonauts had perished, that he might destroy every one who had any claim to his crown, had murdered the father, the mother, and the brother of Jason; of this he was informed on his arrival at a port in Thessaly near Iolcos, but not seen from thence. Medea undertook alone to destroy the king, and deliver the palace into his hands. This she effected. Jason now treated the unhappy daughters of Pelias with the greatest tenderness and honour, delivered the kingdom to Acastus, the son of the deceased monarch, and retired with Medea and her two sons to Corinth. He had contracted a close friendship with Creon, the king of that country, and was honourably received by him; here, unmindful of his obligations and vows to Medea, he abandoned her, and married the daughter of Creon. This infidelity, and the dreadful consequences of it, are the subject of this noble tragedy.

“We are not now to find in Jason the illustrious hero, the chief of the Argonauts, the leader of princes and demigods; that glorious character is lost in the ungrateful and perfidious husband: guilty, but too proud to acknowledge his guilt, he attempts to justify it with the poorest sophistry, which contradicts and refutes itself: vain of his new alliance, and indifferent to Medea, he has the insolence to boast of the favours he has done her, and would have her esteem him as her benefactor even in the act of injuring her; and, caught in the snare of his own wretched arguments, he suffers himself to be deceived by her pretended reconciliation, and so becomes instrumental to her revenge. Jason could not be drawn in any other colours; and the moral poet has finely united to guilt its two inseparable attendants, folly and punishment; but in Medea he has exerted the utmost efforts of his art and genius. This illustrious princess, the daughter of a powerful king, descended from the Sun, and celebrated for her science, found herself on a sudden forsaken by the man she loved, for whom she had betrayed her father and her country, whose fortunes she had followed, or rather directed, for eight years, and whom she had never offended: thus injured by her faithless husband, insulted by Creon, and rudely driven with her two sons from his kingdom, she feels her misfortunes in their full force, and meditates the severest vengeance; to effect which she accommodates herself to every circumstance, is condescending and insinuating to the Corinthian dames who form the Chorus, submissive to Creon, courteous and suppliant to Ægeus: at her first interview with Jason she reproaches him with severity, but with a calm dignity sustains her superiority even in her utmost distress, and refuses the offer of his treasures with a generous indignation; but as soon as she had secured a place of refuge, her fiery and impatient spirit flames out, and her whole soul is

bent on revenge. Creon had not only betrothed his daughter to Jason, but had treated Medea with the greatest indignity : his daughter had alienated the affections of her husband from her ; and should the race of Sisyphus, whom she held in contempt, triumph in her misfortunes and make a jest of her ruin ? They must perish : the account of their death is dreadfully great. For Jason a punishment still more dreadful was reserved ; she had two sons by him, and was passionately fond of them, but she knew that the father would be most sensibly wounded through them ; she therefore determined to kill them. The struggle indeed was great. The poet has given this fierce and vindictive character all the tenderness of a mother : she acknowledges that the dreadful deed would fill her own heart with anguish ; but Jason would suffer in it : there the flames of revenge blaze out, and every softer consideration gives place to their terrible fury. Thus the astonished Jason finds himself at once deprived of his bride, deprived of his sons, and even of the mournful satisfaction of burying them, and is left to grow old in misery, and at length to perish wretchedly ; whilst the implacable Medea flies from Corinth through the air in a chariot drawn by winged dragons.

“ This seems to have been a favourite subject with the ancients. Ennius translated the *Medea* of Euripides into Latin ; Ovid wrote a tragedy on the same story ; and Mæcenas is said to have added to the number ;—these are lost ; had the *Medea* of Seneca undergone the same fate, good taste and literature would have suffered no great loss.

“ The scene is in the vestibule of the palace of Jason at Corinth.”—
POTTER.

PERSONS OF THE DRAMA.

NURSE.

TUTOR.

MEDEA.

CREON.

JASON.

ÆGEUS.

MESSENGER.

SONS OF MEDEA.

Chorus of Corinthian Women.

M H Δ E I A.

ΤΡΟΦΟΣ.

ΕΙΘ' ὥφελ' Ἀργοῦς μὴ διαπτᾶσθαι σκάφος,
Κόλχων ἐς αἶαν, κυανέας Συμπληγάδας,

1. "The entire version of this passage by Ennius has been preserved by the writer *ad Herennium* ii. 22. nearly so by Priscian, *de versibus comicis*, p. 1325, 15. *Utinam ne in nemore Pelio securibus Cæsa accidisset abiegnæ ad terram trabes; Neve inde navis inchoandæ exordium Cæpisset* [al. *Cepisset*], *quæ nunc nominatur nomine Argo, qua vecti Argivi delecti viri Petebant illam pellem inauratam arietis Colchis, imperio regis Pelie, per dolum: Nam nunquam hera errans mea domo efferret pedem, Medea, animo ægra, amore sævo læucia.*" Porson.

εἴθ' ὥφελ', would that! The several ways of expressing a wish are by εἰ, εἰ γάρ, εἴθε, ὥς, πῶς ἂν, with the optative, or εἴθ' ὥφελον, —ες, —ε, ὥς ὥφ., or ὥφ. alone, with the infin. II. Φ. 269. ὥς μ' ὥφελ' Ἐκτῶρ κτεῖναι. See Matth. Gr. Gr. § 513. Eur. Hec. 824.

Ἀργοῖς σκάφος, the hull of the Argo: see Blomf. Æsch. Pers. 425. Argo, the ship which carried Jason and his fifty-four companions to Colchis, a.c. 1263. Cic. Tusc. i. 20. Etenim, si nunc aliquid assequi se putant, qui ostium Ponti viderunt, et eas angustias, per quas penetravit ea, quæ est nominata

Argo, quia Argivi in ea delecti viri Vecti petebant pellem inauratam arietis.

διαπτᾶσθαι. "Thus suggested in Eurip. Med.

most editions both of Euripides and of Aristophanes, Ran. 1429. But in that case there would be a verb πτόμαι, πῶμαι, which is not found. For the Attics use in the present πέτομαι, πέταμαι, in the aor. ἐπτόμην, ἐπτάμην, the former of which I consider preferable, but not to be introduced in opposition to MSS. Brunck therefore has well edited ἀνεπτόμαν in Soph. Aj. 693. and ἐκπτόμενος in Aristoph. Av. 789. also Beck, *ibid.* 118. Καὶ γῆν ἐπέπτου καὶ δάλατταν ἐν κύκλῳ. [Elmsley on Soph. CEd. T. 17. considers ἐπεπέτου as the true reading. He also observes in the same note, that πτέσθαι occurs only in that line of Soph. and in Aj. 693. where the readings differ, and therefore he restores πτάσθαι.] ἵπταμαι, however, in my opinion, was altogether unknown to the Attic writers. At least it is never found in the present tense; it is sometimes in the imperf., but where the aor. would suit the sense better, as Iph. A. 1617. ἀφίπτατο. In v. 801. ὥς ἐτυχε Λήδ' ὄρνιθ' ἵπταμένῳ, read ὥς ἐτυχε Λήδα μυχθεῖσ' ὄρνιθι πταμένῳ. [The 2 aor. of the act. ἵπτημι, ἔπτην, is in use, as προσέπτα in Æsch. Prom. V. 115. cf. Blomf. Gloss.] Kuster, Lascar, and Eustathius, have correctly given διαπτᾶσθαι. Some of the old grammarians have been equally wrong in circumflexing φάσθαι." Porson. The more

μήδ' ἐν νάπαισι Πηλίου πεσεῖν ποτε
 τμηθεῖσα πεύκη, μήδ' ἐρετμῶσαι χέρας
 ἀνδρῶν ἀρίστων, οἱ τὸ πάγχρυσον δέρος

correct accentuation would be διαπτάσθαι. Of the same form are the infin. πρίασθαι and ὕνασθαι in vv. 235. 1021. from the aor. ἐπρίαμην and ὠνάμην. See Matth. Gr. Gr. p. 356.

διαπτάσθαι, Schol. τροπικῶς, ὥς ἐπὶ ὀρνέου, ἔδει δὲ εἰπεῖν διαπλεῦσαι. Thus Byron, Childe Harold, i. 13. While flew the vessel on her snowy wing.

2. Κόλχων ἐς αἶαν, Colchis, now called Mingreliu.

κυανέας Συμπληγάδας, from συμ-πλήσσω: better Συμπληγάδας, according to Porson's note on v. 11. Compare Byron's Childe Harold, iv. 175. the dark Euxine roll'd Upon the blue Symplegades. "A very narrow strait, anciently called the Thracian Bosphorus, now the Channel of Constantinople, connects the Propontis with the Pontus Euxinus, or Black Sea, which it enters near some well-known rocks, anciently called the Cyaneæ, or Symplegades [now the Pavorane], which, from their appearing more or less open or confined, according to the course of the vessel, were said by the poets to open and shut upon the ships which entered, and crush them to pieces; the Argo had a narrow escape, as we are told by Apollonius Rhodius, with the loss of her rudder." Butler's Geogr. p. 204. Juvénal, xv. 19. concurrentia saxa Cyaneus, Ovid, Met. vii. 62. qui mediis concurrere in undis Dicuntur montes. Ovid, Trist. x. 34. Transeat instabiles strenua Cyaneas. Apoll. Rh. ii. 317. Πέτρας — Κυανέας ὄψεσθε δύω ἅλδς ἐν ξυνοχῇσι. The same rocks are termed by Homer Πλαγκταί, Od. M. 61. who adds, 74. νεφέλη δέ μιν ἀμφιδέσθηκε Κυανέη. Thus Herod. iv. 85. Δαρεῖος — ἐπλεε ἐπὶ τὰς Κυανέας καλευμένας, τὰς πρότερον πλαγκτὰς Ἑλληνέας φασί εἶναι. Κύανεος lengthens the first syllable in epic verse, which quantity is retained in the Latin Cyaneæ: also in Eur. Tro. 1101. Iph. T. 12. 393. 896. Andr. 856. 1013.

Soph. Antig. 966. all which instances occur in the chorusses. In iambic verse (at least in Eurip.) it shortens it. In Æschylus also, Pers. 83. κύανον δ' ὀμμασι λεύσσω corresponds to δόκιμος δ' οὐ τις ὑποστὰς in the antistrophe. Maltby has not noticed this variation in the quantity.

3. "ποτὲ L. more correctly, and below 360. μήδ' also here and 4. L. Ald. as I have edited; perhaps better than μηδ' which I have elsewhere suffered to remain." Porson. Elmsl. retains μηδ'; why Porson should prefer μήδ' is not clear.

4. "Musgr. prefers χέρες. But he confounds ἐρετμήσαι and ἐρετμῶσαι. Ἐρετμήσαι is simply to row: ἐρετμῶσαι is to make to row, exercise in rowing. Hesychius: Ἐρετμῶσαι· κώπαις ἀρμύσαι. Ruhnken, Epist. Crit. p. 241. ed. nov. has compared Orpheus 356. χεῖρας ἐρετμῶσαντες. Brunck would prefer μήτ'." Porson. "But μήτε after μη or μηδὲ is a solecism; Matthiæ, Gr. Gr. § 602. cites Thuc. iii. 48. καὶ μηδὲ οἴκτω πλέων νείμαντες, μήτ' ἐπιεικεία; but almost all the MSS. and the four first editions have μήτε οἴκτω." Elmsley.

5. "ἀνδρῶν ἀρίστων. That the Argonauts may be thus styled is manifest. But a peculiar epithet, ἀριστεῶν, might be more reasonably expected, which is constantly applied to them in the poets. Apoll. Rh. i. 70. Ἄρσεν, ἀριστήεσσι σὺν ἀνδράσιν ὄφρα νέοιτο: ii. 460. 960. ἀριστήων στόλον ἀνδρῶν: 465. αὐτόθι μέμνεν Κέκλετ' ἀριστήεσσι σὺν ἀνδράσιν, iii. 1004. εἰκε σώσσαις Τόσσον ἀριστήων ἀνδρῶν στόλον. Euripides uses the expression, Iph. A. 28. Οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστεῶς. Nor has this word been unfrequently corrupted. In Soph. Aj. 1304. is read: Ἄρ' ὦδ' ἀριστος ἐξ ἀριστέοιν δυοῖν Βλαστῶν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος; Suidas also retains ἀριστος under πρὸς αἵματος. Yet

Πελία μετῆλθον· οὐ γὰρ ἂν δέσποιν' ἐμὴ
 Μῆδεια πύργους γῆς ἔπλευσ' Ἰωλκίας,
 ἔρωτι θυμὸν ἐκπλαγεῖς' Ἰάσονος·
 οὐδ' ἂν κτανεῖν πείσασα Πελιάδας κήρας
 πατέρα, κατώκει τήνδε γῆν Κορινθίαν,
 ξὺν ἀνδρὶ καὶ τέκνοισιν, ἀνδάνουσα μὲν
 Φυγῇ πολίταις, ὧν ἀφίκετο χθόνα,

10

ἀριστέως seems preferable." Porson.

δέρας. "From Ms. E. lib. P. and the authority of Eustathius II. E. p. 600. 11=456. 51. I have edited δέρος. See Phœn. 1136. In the fragment of Sophocles' Ajax Loeris, δέρος is preserved by Pollux vii. 70. Schol. Aristoph. Av. 934. Suid. v. Σπολός. Even from conjecture δέρος might be well introduced, to avoid a similar termination in two verses." Porson.

6. μετῆλθον, for ἦλθον μετὰ δέρος, went after the fleece. Thus Hec. 510. οὐκ ἄρ' ὥς θανονόμενος Μετῆλθες ἡμᾶς, thou hast not then come after, in quest of us

Πελία, for, at the command of Pelias. "The dative is put with transitive and intransitive verbs, to show that an action takes place with reference to a person or thing; particularly for the advantage of any one, for the pleasure of any one: Herod. viii. 61. Ταῦτα λέγοντος Θεμιστοκλέους, αὐτὶς ὁ Κορίνθιος Ἀδείμαντος ἐπεφέρετο, — Εὐρυβιάδῃ οὐκ ἔων ἐπιψηφίζειν ἀπόλι ἀνδρὶ, dissuading him from collecting the voices to oblige a man without a country. Soph. Aj. 1045. Μενέλαος, ᾧ δὴ τόνδε πλοῖον ἐστείλαμεν, which Homer expresses, Il. A. 149. τιμὴν ἀρνύμενοι Μενελάῳ." Matth. Gr. Gr. § 387. "If the point rested on my judgment, I should always have written the *iota subscriptum*, as it is termed, as a part of the word. In MSS. of any antiquity, it is always either so written or omitted. About the 13th century, as nearly as I can conjecture, it began to be subscribed. Nor let this observation be considered as destitute of utility. Etym. M. p. 550, 14. Νικοχάρης Λημνία·

ἐπλέομεν, ᾧ κόρη, Ἐπὶ κῶς. Hemsterhusius on Aristoph. Plut. p. 57. correctly reads πλέομεν, but he ought to have proceeded, and to have read ΝΙΚΟΧΑΡΗΣ ΛΗΜΝΙΑΙΣ ΠΛΕΟΜΕΝ. They are the words of Jason or some Argonaut to Hypsipyle. Athen. x. p. 426. F. Νικοχάρης γοῦν ἐν Ἀμυμώνῃ πρὸς τοῖνομα παίζων ἔφη, Οἰνόμαος οὗτος, χαίρει πέντε καὶ δύο· Κἀγώ τε καὶ σὺ συμπόται γενοίμεθα. τὰ παραπλήσια εἶρηκε καὶ ἐν Λημνίαις (not ἐν Λημνίᾳ)." Porson. See note on Hec. 2.

8. θυμὸν ἐκπλαγεῖσα, struck, smitten: cf. 556. 638. Eur. Hipp. 38. κάκπε-πληγμένη Κέντροις ἔρωτος. Æsch. Cho. 227. χαρὰ δὲ μὴ ἔκπλαγῆς φρένας. Hor. Epod. xi. 2. amore percussum gravi.

9. Connect ἂν with κατώκει, would she be inhabiting.

11. "I have laid down this rule, always to write ξὺν for σὺν, when the metre admits it." Porson.

ἀνδάνουσα, endeavouring or desirous to please, such being frequently the force of the present participle: Eur. Ph. 1231. Ἦν μὴ με φεύγων ἐκφύγῃς πρὸς αἰθέρα, attempting to escape from me: where see Porson. Thus κερδαίνουσαν below 370.

12. "φυγῇ πολιτῶν edd. and MSS. For φυγῇ Canter conjectures φυλῇ or ψυχῇ, Musgr. ὀργῇ. Pierson φυγὰς πολίταις. Brunck has edited πολίτας for πολιτῶν: [ἀνδάνω is not followed by an accus.: see Porson on Eur. Or. 1623.] I have followed Barnes. The error arose from the abbreviation in the MSS." Porson. Elmsley suggests (but perhaps with too great a refinement) φυγῇ for φυγῆ, ἀνδάνουσα φυγῇ

αὐτὴ τε πάντα συμφέρουσ' Ἰάσωνι·
 ἥπερ μεγίστη γίγνεται σωτηρία,
 ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.
 νῦν δ' ἐχθρὰ πάντα, καὶ νοσεῖ τὰ φίλτατα.
 προδοὺς γὰρ αὐτοῦ τέκνα, δεσπότην τ' ἐμὴν,
 γάμοις Ἰάσων βασιλικοῖς εὐνάζεται,
 γήμας Κρέοντος παῖδ', ὃς αἰσυμνᾷ χθονός.
 Μῆδεια δ' ἡ δύστηνος ἡτιμασμένη,
 βοᾷ μὲν ὄρκους, ἀνακαλεῖ δὲ δεξιᾶς

15

20

being in apposition to Μῆδεια. Thus below 1217. κεύνται δὲ νεκροὶ παῖς τε καὶ γέρον πατὴρ Πέλας, ποθεινὴ δακρύοισι συμφορά. Heracl. 70. ἰκέται δ' ὄντες ἀγοραίου Διὸς, Βιαζόμεσθα, καὶ στέφῃ μαινέται, Πόλει τ' νειδὸς καὶ δαῶν ἀτιμία. Or 1105. Ἐλένην κτάνομεν, Μενέλεφ λύπην πικράν. See Matth. § 426. This reading, as he observes, corresponds with αὐτὴ τε in l. 13. for τε however substituting δέ.

ὡν ἀφίκετο χθόνα, subaud. εἰς, as before πύργους in l. 7. Homer, Od. A. 332. ἡ δ' ὅτε δὴ μνηστήρας ἀφίκετο διὰ γυναικῶν. Eur. Ph. 110. οὐ γὰρ τι φαύλως ἤλθε Πολυνείκης χθόνα. Virgil, Æn. i. 365. Devenere locos. iv. 106. averteret oras. Milton, P. L. ii. 409. 'Till he arrive the happy isle.' Shakspeare, Coriol. ii. 2. 'And now arriving A place of potency.'

13. πάντα συμφέρουσα, for ὁμοφρονούσα, *accommodating herself in every thing*. Soph. El. 1464. τῷ γὰρ χρόνῳ Νοῦν ἔχον, ὥστε συμφέρειν τοῖς κρείσσοσιν. (Ed. C. 640. τούτων, Οἰδίπου, δίδωμι σοι κρίναντι χρῆσθαι τῇδε γὰρ ξυνοίσομαι: to which agrees in v. 645. οὐ γὰρ ἀντιστήσομαι.

14. "ὅπερ is preferred by Musgr. but unnecessarily. Ἦπον however in X. Π. p. 32. is not amiss." Porson. Elmsley however considers ἦπον as equivalent to *I suppose*, and therefore objects to it in this passage. The relative, as in Latin, frequently takes the gender of the noun following. Thus Herod. v. 108. τὴν ἄκρην, αἱ καλεῦνται Κληίδες τῆς Κύπρου. vii. 54. Περσικὸν ξίφος,

τὸν ἀκινάκην καλέουσι. With respect to the sentiment, Elmsley compares Od. Z. 182. οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον, *Ἡ δ' ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχτητον Ἀνὴρ ἡδὲ γυνή. Comp. also Phocyl. 183. τί γὰρ ἡδύτερον καὶ ἄρειον, *Ἡ ὅταν ἄνδρα γυνὴ φρονέη φίλα γήραος ἄχρη. Johnson's Rambler, No. 45.

16. νοσεῖ τὰ φίλτατα, *her dearest connexions are sickening, disgusting*. See Monk, Hipp. 969.

19. αἰσυμνᾷ. Elmsley remarks that no one but Euripides has used this word. The deriv. αἰσυμνήτης occurs in Hom. Od. Θ. 258. and αἰσυμνητὴρ in Il. Ω. 347. Aristot. de Rep. iv. 10. καὶ τὸ παλαιὸν ἐν τοῖς ἀρχαίοις Ἑλλησιν ἐγίγνοντό τινες μονάρχαι—οὓς ἐκάλουν αἰσυμνήτας. The derivation is altogether uncertain. Verbs having the sense of ruling (ἀρχω, βασιλεύω, &c.) govern a gen. The constr. is imitated by Hor. Od. iii. xxx. Daunus agrestium Regnavit populorum.

21. "Thus Jortin conjectured for δεξιᾶς, and thus the MS. A. and X. Π. 53. have it. The junction of the hands was peculiarly called πίστις, as appears from the Homeric δεξιά, ἥς ἐπέπιθμεν which passage is cited by the Schol. on Aristoph. Acharn. 307. Οἶσιν οὔτε βωμὸς, οὔτε πίστις, οἷθ' ὄρκος μένει where βωμὸς is the oath by victims, ὄρκος by words, πίστις by the right hands." Porson. The distinction is not always observed: see v. 414. Soph. (Ed. C. 1632. Δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοισι. Phil. 813. Ἐμβαλλε χερὸς πίστιν. Cf. Hor. Od.

πίστιν μεγίστην, καὶ θεοὺς μαρτύρεται,
οἷας ἀμοιβῆς ἐξ Ἰάσονος κυρεῖ.

κεῖται δ' ἄσιτος, σῶμ' ὑφεῖσ' ἀλγηδόνι,
τὸν πάντα συντήκουσα δακρύοις χρόνον,
ἐπεὶ πρὸς ἀνδρὸς ἦσθετ' ἡδίκημένη,
οὔτ' ὅμμ' ἐπαίρουσ', οὔτ' ἀπαλλάσσουσα γῆς
πρὸσωπον· ὡς δὲ πέτρος, ἣ θαλάσσιος
κλύδων, ἀκούει νουθετουμένη φίλων·

ἣν μήποτε στρέψασα πάλλευκον δέρην,
αὐτὴ πρὸς αὐτὴν πατέρ' ἀποιμώξῃ φίλον,
καὶ γαῖαν, οἴκους θ', οὓς προδοῦσ' ἀφίκετο
μετ' ἀνδρὸς, ὅς σφε νῦν ἀτιμάσας ἔχει.

25

30

i. 5. *Heu quoties fidem, Mutatosque Deos Flebit.*

23. οἷας ἀμ.—κυρεῖ, *what a return she meets with!* or for *ὅτι τοίαν*. "Hec. i. 31. αἱ Ἀργεῖαι (ἐμακάριζον) τὴν μητέρα αὐτῶν (τῶν νενηνίων), οἷων τέκνων ἐκέρησε, *that such children were her lot.* Eur. Iph. A. 1614. Πέμπει δ' Ἀγαμέμνων μ' ὥστε σοι φράσαι τάδε, Λέγειν θ' ὅποίας ἐκ θεῶν μοίρας κυρεῖ." Matth. Gr. Gr. § 363. Eur. Alc. 970. οἱ δὲ δεσπότην Στένωσαν, οἷαν ἐκ δόμων ἀπώλεσαν. Cf. Juven. xiii. 31.

24. Hom. Od. Δ. 788. Ἡ δ' ἑπερῶ ἀναβᾶσα περίφρων Πηνελόπεια, Κεῖτ' ἄρ' ἄσιτος, ἀπαστος ἐδητύος ἡδὲ ποτήτος.

σῶμ' ὑφεῖσ' ἀλγ. for *ἑαυτὴν*, *having given herself up to grief*: thus Hec. 301. ἐγὼ τὸ μὲν σὸν σῶμ', ὑφ' οὐπερ ἡνύχουν, Σάξωιν ἑτοιμός εἰμι, for σέ.

26. ἐπεὶ, since, ex quo: cf. 138. Or. 77. Ἡν, ἐπεὶ πρὸς Ἴλιον ἐπλευσ'—Οὐκ εἶδον.

ἦσθετ' ἡδίκημένη, *she was conscious that she had been wronged*: see 878. οἶδα, γινώσκω, αἰσθάνομαι, &c. are followed by a participle: see Matth. Gr. Gr. § 548. Virgil has imitated this Grecism: *Æn. ii. 376. sensit medios delapsus in hostes, for se delapsus esse*: also Milton, P. L. ix. 792. *Greedily she ingorged without restraint, And knew not eating death.*

28. "ἐνθαλάσσιος κλύδων" is the

conjecture of Valek. Hipp. 304. But in the first place the construction requires κλύδωνος: in the second the quotation given by him from Androm. 538. sufficiently defends the sense: τί με προσπίπτεις ἄλιαν πέτραν "Ἡ κύμα λιταῖς ὡς ἱκετεύων;" Porson. Cf. Virg. *Æn. vi. 469. Illa solo fixos oculos aversa tenebat; Nec magis incepto vultum sermone movetur, Quam si dura silex, aut stet Marpesia cautes.* Eur. Hipp. 304. πρὸς τὰδ' αὐθαδεστέρα Γίγνον θαλάσσης: where Monk quotes *Æsch. Prom. 1037. Ὀχλεῖς μάτην με, κύμ' ὅπως, παρηγορῶν*: and Shakespeare's *Merchant of Ven. Act iv. Sc. 1. You may as well go stand upon the beach, And bid the main flood bate his usual height; &c.* Hor. *Od. iii. 7. 21. scopulis surdior Icarì Voces audit.*

29. ἀκ. νουθ. φίλων, *does she listen to her friends when admonished*: φίλων is governed by ἀκούει.

30. ἣν μήποτε, for *πλὴν ὅτ' ἂν*, except when, an unusual construction, observes Elmsley. Hermann rightly suggests that ἣν μήποτε should be written, *divisim*, 'except sometimes.'

"κάρα for δέρην lib. P. erroneously from Hec. 498." Porson.

33. ἀτιμάσας ἔχει, *has dishonoured her*: for *ἡττήσασα*, an idiom frequent in Sophocles: *Ant. 22. Τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει.* See the note on Hec. 999.

ἔγνωκε δ' ἡ τάλαινα συμφορᾶς ὕπο,
οἷον πατρώας μὴ πολέϊεσθαι χθονός.
στρυγεῖ δὲ παῖδας, οὐδ' ὁρῶσ' εὐφραίνεται.
δέδοικα δ' αὐτήν, μὴ τι βουλεύσῃ νέον.
βαρεῖα γὰρ φρήν, οὐδ' ἀνέξεται κακῶς
πάσχουσ'· ἐγὼ δα τήνδε, δειμαίνω τέ νιν,
μὴ δηκτὸν ὥσῃ φάσγανον δι' ἥπατος,
ἧ καὶ τύραννον τὸν τε γήμαντα κτάνη,

35

40

σφε is of both numbers and of all genders: see 395. So also νιν v. 39. Matth. Gr. Gr. § 146. 147. 4.

34. "ἔγνω καὶ ἡ X. Π. 52. Whether this is an error of the press for ἔγνω γὰρ ἡ, or corrupted from ἔγνωκεν ἡ or ἔγνωκε δ' ἡ, is doubtful. But from 947. where ἔγνω γὰρ ἡ is read, the former appears to be the case. Either reading is good, and δὲ and γὰρ are very frequently interchanged, although δὲ passes into γὰρ more easily than γὰρ into δὲ. But see v. 1083. Brunck, in v. 475., has destroyed the metre by editing 'Ἐκ τῶν γὰρ πρώτων.' Porson.

συμφορᾶς ὕπο. "Ἐπὶ often expresses a cause arising from any internal or external circumstance, disposition of mind, &c., and answers to the Latin *propter*. Thuc. ii. 8. ἡ νεότης — οὐκ ἀκουσίως ὑπὸ ἀπειρίας ἤπτετο τοῦ πολέμου, from *inexperience*." Matth. Gr. Gr. § 592.

35. οἷον (ἐστὶ) κ. τ. λ. Iph. A. 490. Ἑσείδον οἷον ἦν κτείνειν τέκνα. The negative particle is frequently indifferently omitted or inserted. Thus Herc. F. 197. τὸ σῶμα ρύεται μὴ κατανεῖν: but in Alc. 11. ὅν θανεῖν ἐρρύσαμην.

ἀπολείπεσθαι, *privari*, i. q. *στερηθῆναι*: Soph. El. 1167. τάφου. According to Elmsley on Heracl. 760., μὴ ἀπολείπεσθαι should be written without elision. See Hec. 1231. Cf. 463. 650.

36. ὁρῶσ' εὐφρ. See the note on 1128. χαίρεις κλύουσα.

37. τι—νέον, *subaud.* κακόν. See

Hec. 81. The conj. βουλεύσῃ may follow δέδοικα, because it is in sense a present tense, *I fear*: as οἶδα, *I know*, v. 39.

38. ἀνέξ. κ. π., *will not brook ill-treatment*: ἀνέχομαι is followed by a participle: see v. 73. Eur. Heracl. 353. Νικαμένη γὰρ Παλλὰς οὐκ ἀνέξεται. Hipp. 354. οὐκ ἀνέχομαι ζῶσ'. Matth. Gr. Gr. § 549.

40. "A line introduced from 381. used to follow this, Σιγῇ δόμους εἰσβᾶσ', ἵν' ἐστρωται λέχος." Porson.

41. τύραννον, *the princess*, according to Elmsley; not Creon, as the interpreters generally understand it. For, as he ingeniously remarks, Medea's hostility was more reasonably directed against Creon's daughter than against Creon himself: and in v. 873. the words γήμας τύραννον occur in that sense. The objection however urged by Prof. Scholefield, and by Hermann before him (Cl. J. vol. xix. p. 282.), that the article is necessary for the sake of perspicuity, does not seem without weight. Τύραννος, as the latter observes, is an *adj.*, which applied to a man becomes a *subst.*; but with reference to a woman, is plainly an *adj.*, as νύμφη τύραννος in v. 593. The instance adduced by Elmsl., from v. 873., he explains to be elliptical for γήμας γυναῖκα τύραννον οὖσαν. He therefore proposes τυράννους (which is supported by τυράννοις in the Schol.), i. e. Creon and Glauce. The plural may also indicate Glauce alone, as in v. 140. Ὁ μὲν γὰρ ἔχει λέκτρα τυράννων. Cf. 247. 594.

κᾶπεται μείζω ξυμφορὰν λάβῃ τινά.
 ῥεινὴ γάρ· οὔτοι ῥαδίως γε συμβαλὼν
 ἔχθραν τις αὐτῇ καλλίνικον ἄσεται.
 ἀλλ' οἶδε παῖδες ἐκ τρόχων πεπαυμένοι
 στείχουσι, μητρὸς οὐδὲν ἐννοοῦμενοι
 κακῶν· νέα γὰρ φροντὶς οὐκ ἀλγεῖν φιλεῖ.

45

ΠΑΙΔΑΓΩΓΟΣ.

παλαιὸν οἴκων κτῆμα δεσποίνης ἐμῆς,
 τί πρὸς πύλαισι τήνδ' ἄγουσ' ἐρημίαν

42. μείζω ξυμφ. λάβῃ, Schol. οἶονεῖ, μείζονι κακῷ περιπέτρῃ, πρὸς τῇ ἤδη μεμνησθῆαι ὑπὸ 'Ιάσονος.

43. συμβαλὼν Ἐχθραν—αὐτῇ: having provoked her hostility: cf. 521. Eur. Heracl. 459. σοφῶ Ἐχθραν συνάπτειν.

44. καλλίνικον, subaud. ὕμνον or φθὴν: Herc. F. 180. τὸν καλλίνικον μετὰ θεῶν ἐκώμασε: 680. ἔτι τὰν Ἡρακλέους Καλλίνικον αἰδῶ: El. 864. ἀλλ' ἐπάειδε Καλλίνικον φθὰν ἐμῷ χορ cf. Phoen. 1719. Bacch. 1158.

“οἴσεται edd. MSS. ἄσεται is the emendation of Muretus V. L. iii. 11. who compares Herc. F. 178. 683. El. 869. Thus also Lambinus quotes the passage, on Hor. A. P. 123. (Sit Medea ferox invictaque.) As in writing οἱ, if you suffer the line to touch the circle, you form α, so on the other hand, in writing α, if you separate the line from the circle, you form the diphthong οἱ. Eur. Ion 1272. ἐκ γὰρ ἔκωι προβλαβὸν μόγις πόδα. Who does not perceive that the reading should be οἴκων? Pherecrates, Athen. vi. p. 269. B. Pollux, vi. 60. Ὅπταλ κίχλαι γὰρ ἀνάεραστ' ἡρτυμέναι: a pyrrhich in the third place. In the Aldine edition of Pollux: Ὅπταλ κίχλαι δ' ἐπὶ τοῖς δ' ἀνάεροιςτ' ἦ. Read, therefore, Ὅπταλ κίχλαι δ' ἐπὶ τοῖςδ' ἀνάεραστ' ἡρτυμέναι. An epigram in Athenæus xiv. p. 629. A. ἡ ῥα θεοῖσι: Τῇ Σικυνῶνι κα-

λὸν τοῦτ' ἀπέκειτο γέρας. Recall the fugitive letter and read, τοῖς Σικυνῶνι. In an epistle of Anaximenes in D. Laërtius, ii. 5. οἱ δὲ Αἰακίος παῖδες ἀλοῖς τὰ κακὰ ἔρδουσι. Read ἄλαστα κακὰ, as in Eur. Tro. 1239. which I am surprised that Valck. did not see on Herod. iii. 139. Etym. M. p. 57. 48. ἄλαστα τὰ κακὰ. (Erase τὰ.)” Porson.

45. “Similarly in the Alope, cited by Ammonius v. Τροχοί, Eur. has used the phrase ἐκ τρόχων πεπαυμένον.” Porson. Ammonius has thus pointed out the distinction between τροχὸς and τρόχος: τοὺς περιφερεῖς τροχοὺς προφέρονται ὀξυτονοῦντες· τρόχους δὲ βαρυτόνως λέγουσι τοὺς δρόμους: τροχὸς therefore means a wheel: τρόχος, a running, race; here, sport generally. Thus also the Schol. Ἐκ τρόχων· βαρυτόνως· ὡς νόμων. On the use of οἶδε for ᾤδε, hither, see Hec. 53. Matth. Gr. Gr. § 471, 12.

47. οὐ φιλεῖ, is not wont: Suppl. 926. “A δ' ἂν μάθοι παῖς, ταῦτα σώζεσθαι φιλεῖ Πρὸς γῆρας. Thus amo, Hor. Od. iii. 16. 9. Aurum per medios ire satellites Et perrumpere amat saxa.

48. “He addresses the nurse as the most worthless appendage to the house. Alexis in Athen. xi. p. 483. E. thus ridicules the expression, ἔλτα τετρακότυλον ἐπεσόβει κώθωνά μοι, Παλαιὸν οἴκων κτῆμα. Ennius in Nonius v. Eliminator thus imitates it: ‘Antiqua herilis fida: custos corporis, Quid sie

ἔστηκας, αὐτὴ θρεομένη σαυτῇ κακὰ ;
πῶς σοῦ μόνῃ Μῆδεia λείπεσθαι θέλει ;

50

Τρο. τέκνων ὅπαδὲ πρέσβυ τῶν Ἰάσονος,
χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν
κακῶς πιτνοῦντα, καὶ φρενῶν ἀνθάπτεται.
ἐγὼ γὰρ εἰς τοῦτ' ἐκτέβηκ' ἀλγυθόνος,

55

te extra aedes exanimata eliminas?'" Porson. Schæfer on Dem. p. 75, 5. observes with some justice that this remark of Porson's is obscure; and that contempt is not necessarily implied in the words of Euripides. He compares Hec. 607. ἀρχαία λάτρι: Iph. A. 873. οἰδᾶσ' οὐτ' Ἐγὼ παλαιὸν δωμάτων ἐμῶν λάτριν. See also Electr. 409. He farther observes that κτήμα applied to a servant is not extraordinary, since a master was termed ὁ κεκτημένος.

49. "τὴνδ", for οὕτως: 875. ὄψιν τέρειναν τήνδ' ἐπλησα δακρύων." Elmsl. Cf. v. 157. Thus Virg. Æn. ix. 481. Hunc ego te, Euryale, adspicio? Do I behold you thus? vii. 403. Talem inter silvas, inter desertas ferarum, Reginam Allecto stimulis agit undique Bacchi, in such a manner.

51. σοῦ μόνῃ—λείπεσθαι: the gen., according to Monk on Alc. 418., is dependent on λείπεσθαι: on μόνῃ, according to Matth. Gr. Gr. § 329. who is supported by Soph. Aj. 511. σοῦ διόισεται μόνος. Schol. σοῦ χωρὶς διάξει καὶ βιώσεται.

53. τὰ δεσπ. κακ. πιτν. (ἐστὶ) ξ. χρ. δ. the misfortunes of their masters are a concern to good servants. Eur. Bacch. 1025. δοῦλος ὢν μὲν, ἀλλ' ὅμως Χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν. Æsch. Ag. 31. Τὰ δεσποτῶν γὰρ εὐ πεσόντα δήσομαι: on which passage Blomf. in his Gloss. remarks that the article is more frequently found with the subst.: as, τὰ τῶν θεῶν, Eur. Ph. 972. τὰ τῶν διακόνων, Soph. Phil. 497. τὰ τῶν πόλεων, Thuc. iii. 82. See Matth. Gr. Gr. § 284.

54. "This verse should perhaps be inserted in the Bacchæ after v. 1029. πίνοντα Eumathius vii. p. 314." Porson. On the latter orthography see Elms. Heracl. 77. and the note on

Hec. 23. Schæfer prefers the aor. πιτνόντα. But, according to Elmsley's reasoning on Soph. CEd. C. 1732. ἐπιτνον from πίνω can be no other than the imperfect: for all verbs of this form, as δάκνω, κάμνω, τέμνω, ἰκνούμαι, ὀπισθιεύω, make the second aor. ἔδακον, ἔκαμον, ἔτεμον, ἰκάμην, ὑπεσχόμην, by dropping the ν. Blomf. on Ag. 33. has observed that the phrase κακῶς πιτνοῦντα is derived from the cast of the dice. The Schol. on that passage cites a proverbial line, Ἀεὶ γὰρ εὐ πίπτουσιν οἱ Διὸς κύβοι. Eur. Or. 59. Γάμοι δ' ὅσοις μὲν εὐ καθεστᾶσιν βροτῶν, Μακάριος αἰὼν, οἷς δὲ μὴ πίπτουσιν εὐ—.

φρενῶν ἀνθάπτεται, touch their feelings. Blomf. has restored these words to Æsch. Pers. 709. where ἀνθίσταται was the original reading. Theocr. i. 35. Νεικέλουσ' ἐπέεσι· τὰ δ' οὐ φρενὸς ἀπτεται αὐτᾶς.

55. "The neuters τοῦτο, τοσοῦτο, τόδε, with a preposition, often take a gen. as a definition. Thuc. i. 49. ξυνέπεσον ἐς τοῦτο ἀνάγκης, they came to this, with respect to necessity, i. e. into such necessity. Isocr. de Pac. p. 165. C. εἰς τοῦτο γὰρ τινες ἀνοίας ἐληλύθασι, ὥστε, &c. ib. p. 174. D. εἰς τοσοῦτο μίσους κατέστησεν, ὥστε, &c. where in Latin eo with the gen. is used, eo necessitatis adducti sunt, eo dementiae progressi sunt, &c. Thus also in the dat. with ἐν. Thuc. ii. 17. οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν, in this degree of preparation. Xen. Anab. i. 7, 5. διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου. In point of sense it is the same as ἐς ταύτην τὴν ἀνάγκην, ἀνοιαν, εἰς τοσοῦτο μῖσος, ἐν ταύτῃ τῇ παρασκευῇ, ἐν τοιούτῳ κινδύνῳ, and hence this syntax often serves only as a circumlocution, e. g. εἰς τόδ' ἡμέρας, Eur. Ph.

ὥσθ' ἡμερός μ' ὑπῆλθε γῆ τε κοῦρανῶ
λέξαι, μολοῦσαν δεῦρο, δεσποίνης τύχας.

Παι. οὐπω γὰρ ἡ τάλαινα παύεται γόων;

Τρο. ζηλῶ σ' ἐν ἀρχῇ πῆμα, κοῦδέπω μεσοῖ.

Παι. ὦ μῶρος, εἰ χρή δεσπότης εἰπεῖν τόδε,

60

ὥς οὐδὲν οἶδε τῶν νεωτέρων κακῶν.

Τρο. τί δ' ἔστιν, ὦ γεραιέ; μὴ φθόνει φράσαι.

428. Alc. 9. for εἰς ταύτην τὴν ἡμέραν." Matth. Gr. Gr. § 319. See below, v. 372.

56. γῆ τε κοῦρανῶ Λέξαι. Elmsley cites Iph. T. 42. "Α καὶνὰ δ' ἦκει νύξ φέρουσα φάσματα, Λέξω πρὸς αἰθέρ', εἴτι δὴ τόδ' ἔστ' ἄκος. Compare also Soph. El. 424. Τοιαῦτά του παρόντος, ἡνίχ' Ἠλίφ Δείκνυσι τοῦναρ, ἐκλυον ἐξηγουμένου: where Brunck cites in illustration from Plautus, Mercat. init. Non ego idem facio, ut alios in comœdiis Vidi facere amatores, qui aut nocti, aut diis, Aut soli, aut lunæ miserias narrant suas.

57. "μολούσῃ all edd. and most of the MSS. Yet MS. E., lib. P., and X. Π. 57. μολοῦσαν. The common reading appears to be confirmed by Philemon in Athen. vii. p. 288. D. ὥς ἡμερός μ' ὑπῆλθε γῆ τε κοῦρανῶ Λέξαι μολόντι τοῦπον ὥς ἐσκεπασα. If it be correct, a more appropriate example cannot be produced than Iph. A. 492. 3. [ἄλλως τέ μ' ἔλεος τῆς τάλαιπύρου κορῆς εἰσῆλθε, συγγένειαν ἐννοουμένην.] These two lines are thus turned by Ennius, in Cic. Tusc. iii. 26. 'Cupido cepit miseram nunc me proloqui Cælo atque terræ Medæi miseras;' so that he seems to have found Μηδείας. But since the Junine edition of the Scholia on Phœn. I. gives δεσπότην, and Valckenaer's *codex Augustanus*, and Lascaris's edition δεσποίνης, I have preferred the latter." Porson. The student will notice that μ' ὑπῆλθε cannot be for μοι ὑπῆλθε, because μοι does not admit of elision. See Liddell's Lex. for examples of the construction of ἐπέρχομαι with the accus. The verb ἐπέρχεσθαι is used by Herod. i. 30. ἡμερός ἐπείρεσθαι μοι ἐπῆλθε: this verb is also followed by the accusative, ii. 141.

58. οὐπω γὰρ—; What? does not the wretched lady yet cease from lamentations? This interrogative use of γὰρ expressing surprise is not rare. Il. A. 123. πῶς γὰρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί; Compare Virg. G. iv. 445. Nam quis te, juvenum confidentissime, nostras Jussit adire domos? Æn. iv. 13. Heu! quianam tanti cinxerunt æthera nimbi?

59. ζηλῶ σε, I wonder at you, at your simplicity: "subaud. τοῦ νοῦ or τῶν φρενῶν, as Soph. El. 1027. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ." Elmsl. Thus Schol. μακάριος εἰ τοιαύτην διανοίαν ἔχων. "While the manner of speaking of other provinces was plain and unpolished, that of Athens was studious of delicacy and fearful of offence. Instead of a flat denial, it used such expressions as καλῶς ἔχει, κάλλιστα, ἐπαινω, εὐτυχοῖς, εὖ πράττει, ζηλῶ σε, ὄναιο. Valpy's Gr. Gr. p. 175.

μεσοῖ. Æsch. Pers. 441. Εὖ νῦν τόδ' ἴσθι, μηδέπω μεσοῦν κακόν.

60. ὦ μῶρος. The nom. is frequently used for the voc. in the Attic writers. Soph. Aj. 89. ὦ οὐτως, Αἴας, δεύτερόν σε προσκαλῶ. "Many of these adj. of three terminations occur in Homer, and the Attic writers, as common, e. g. κλυτὸς Ἱπποδάμεια, Il. B. 742. στερβὸς φύσις for στερβὰ, Eur. Hec. 300. ἀναγκαῖος τροφή, Thuc. i. 2." Matth. Gr. Gr. § 118. 3.

εἰ χρή δ. εἰπεῖν τ. If it is right to say this of one's mistress. "Thus MSS. and L. But Aldus, contrary to the sense, has δεσπότης." Porson. The dat. would mean to one's mistress: see Hec. 672.

62. μὴ φθόνει φρ. do not grudge, refuse, be not reluctant. Æsch. S. c.

Παι. οὐδέν· μετέγνων καὶ τὰ πρόσθ' εἰρημένα.

Τρο. μὴ πρὸς γενείου κρύπτε σύνδουλον σέθεν·

σιγὴν γάρ, εἰ χρεῖ, τῶνδε θήσομαι πέρι.

63

Παι. ἤκουσά του λέγοντος, οὐ δοκῶν κλύειν,

πεσσοὺς προσελθὼν, ἔνθα δὴ παλαιότεροι

θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ,

ὡς τοῦσδε παῖδας γῆς ἐλᾶν Κορινθίας

ξὺν μητρὶ μέλλει τῆσδε κοίρανος χθονὸς

70

Th. 486. Κόμπας' ἐπ' ἄλλω, μηδέ μοι φθόνει λέγων: where Elmsl. suggests λέγειν. Od. T. 348. Τῆνδε δ' ἂν οὐ φθονέοιμι ποδῶν ἄψασθαι ἐμεῖο. Thus *parco* is used for *nolo*: Hor. Od. iii. 8. 26. *Patce privatus nimium cavere*: 28. 7. *Parcis deripere horreo* — *amphoram*.

63. μετ. καὶ τὰ πρ. εἰρ. *I regret, would retract even what has been said before*. Thuc. iii. 40. μὴ μεταγνῶναι ὑμᾶς τὰ προδεδογμένα. See Blomf. Gl. Æsch. Ag. 214.

64. πρὸς γενείου, und. λίσσομαι σε, ὅτ' ἄντομαι: see 707. Allusions to this attitude of supplication occur also in Homer: Il. A. 501. δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερείωνος ἐλούσα, λίσσομένη προσέειπε Δία: Θ. 371. "Ἡ οἱ γούνατ' ἔκυσσε, καὶ ἔλλαβε χεὶρὶ γενείου, λίσσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον: K. 454.

κρύπτε σύνδ. σέθεν, *subaud*. τοῦτο: do not conceal this from your fellow-servant. Κρύπτω is followed by two accus. See Hec. 568.

66. ἤκουσά του, for *τινός*: Soph. El. 424. τοιαῦτά του παρόντος — ἔκλυον. Eur. Bacch. 1220. "Ἦκουσα γάρ του θυγατέρων τολμήματα. See Matth. Gr. Gr. § 374.

οὐ δοκῶν κλ. *pretending not to hear*. Eur. Hipp. 465. Πόσους δοκεῖς δὴ κάρτ' ἔχοντας εὖ φρενῶν, Νοσοῦνθ' ὀρώντας λέκτρα, μὴ δοκεῖν ὄραν; Aristoph. Ran. 572. Καὶ τὸ ξίφος γ' ἐσπᾶτο, μαίνεσθαι δοκῶν.

67. πεσσοὺς, Schol. ἐπεὶ ἀπὸ τῶν ἐν τοῖς τόποις ἀνόμαζον τοὺς τόπους· πεσσοὺς γὰρ νῦν, τοὺς τόπους τῶν κυβευτῶν, ὡς ὕψον καὶ μύρα, ἔνθα ταῦτα

συνήθως ἐστίν: ὅπου φησὶν εἰδισμένοι εἰσι πεσσεῖν, προσελθὼν ἤκουσα. Comp. Cic. de Sen. 16. *Nobis senibus ex lusionibus multis talos relinquunt et tesseras*.

"παλαιάτοι edd. et MSS. παλαίτεροι Pierson, from X. Π. 1178." Porson. Cf. 741. Hermann on Viger, n. 56. observes that comparatives and superlatives are frequently interchanged in old MSS. Elmsley farther remarks that the most frequent confusion is that of the superlative for the comparative; and that in the present case *παλαιάτοι* is preferable, because *πρεσβύτεροι*, *γεραιότεροι*, *νεώτεροι*, &c., are of more frequent occurrence than *πρεσβύτατοι*, *γεραιτάτοι*, *νεώτατοι*, &c.

68. Θάσσουσι, *solent sedere*. See Hec. 294. Thus σφάλλουσι, *infra* 201.

69. ἐλᾶν. "The Ionians, and especially the Attics, contract the futures in *άσω* with a short, *έσω*, *ίσω*, *όσω*, by throwing out σ, and making the vowels which meet together coalesce: *έξελᾶω* for *έξελάσω* Aristoph. Nub. 123. *έλᾶς* Eur. Bacch. 1332. Med. 327. (*γαῶσι* 626.) *έλᾶ* Soph. Aj. 505. *έλᾶσι* for *έλάσσουσι* Eur. Alc. 951. Herod. i. 207. *έξελᾶν* for *έξελάσων* iv. 148. Thus *σκεδᾶ* Æsch. Prom. 25. 124. *διασκεδᾶ* Herod. viii. 68." Matth. Gr. Gr. § 178.

70. μέλλει. Elmsley prefers *μέλλοι*, which some MSS. exhibit; referring to Eur. Or. 465. *ἐπὶ γὰρ τῷ Κλυταιμνήσρας τάφῳ Χοὰς χεόμενος, ἔκλυον ὡς εἰς Ναυπλῖαν* "Ἦκοι ξὺν ἀλόχῳ, πολυετῆς σεσωσμένος: 899. *Λαοὶ δ' ἐπεβρόθησαν ὡς καλῶς λέγοι, Οἱ δ' οὐκ*

Κρέων· ὁ μέντοι μῦθος εἰ σαφὴς ὄδε,
οὐκ οἶδα· βουλοίμην δ' ἂν οὐκ εἶναι τὸδε.

Τρο. καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει;

Παι. παλαιὰ καινῶν λείπεται κηρῶν, 75
κούκ' ἔστ' ἐκείνος τοῖσδε δώμασιν φίλος.

Τρο. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν
νέον παλαιῷ, πρὶν τὸδ' ἐξηντληκέναι.

ἐπὶ γινούσιν. Phœn. 1471. ἦν δ' ἐπὶ στρατηλάταις, Οἱ μὲν πατάξαι πρόσθε Πολυνείκη δορὶ, Οἱ δ' ὡς θανόντων οὐδαμοῦ νίκη πέλοι. See Matth. Gr. Gr. § 529.

72. "τῶδε X. Π. 1283. Below 79. 889. τῶδε Lasc. but in the former place τῶδε X. Π. 1238. I should have preferred τῶδε here, to avoid the *homoteleuton*." Porson.

74. εἰ καί. "There is a difference between εἰ καί and καί εἰ. In εἰ καί, although, καί belongs to the sentence, and allows something which does or will really exist, or has existed; as, εἰ καί θνητός εἰμι, (if indeed) although I am mortal—in καί εἰ, even if, καί belongs to εἰ and not to the sentence; allowing a supposed case, which does not exist, and in many cases is impossible; as, καί εἰ ἀθάνατος ἦν, even if I were immortal." Jelf's Gr. p. 481.

διαφ. μητρὶ, a difference with their mother: as in Hom. Il. A. 284. λίσσ' ἄχ' Ἀχιλλῆϊ μεθέμεν χόλον, his anger against Achilles.

75. λείπεται, is inferior to: Thuc. i. 10. Νόμιζεν τὴν στρατιὰν ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς, λειπομένην δὲ τῶν νῦν. Thus *relinquor* in Latin: Hor. A. P. 417. Occupet extremum scabies: mihi turpe relinqui est: a use of the word evidently derived from the race-course. The constr. κρείσσωνων νικώμενοι v. 316. is similar. See Matth. Gr. Gr. § 336.

76. δώμασιν. "N final is added by Lascaris and Aldus here and in vv. 332. 343. 697. 894. 907. 1036. 1252. 1252. 1295. 1299. 1356. 1366. Both omit it in 121. 122. 127. 1080. 1086.

Lascaris alone adds it for the sake of the metre in 1094. Aldus adds it four times where Lascaris omits it, 566. 1034. 1103. 1210. Aldus adds it twenty times in the Hippolytus, where it is necessary to the metre. So also Lascaris, except in two places, 979. 1351. The Florentine edition even adds N often at the end of a verse, where the following verse begins with a single consonant, in order to lengthen the syllable. And this I have noticed once in the Medea, 1205. where Lasc. has ἀπώλεσεν (ἀπώλεσε Ald.). In such cases I have suffered the syllable to remain short, except where by adding N a hiatus could be avoided. It is to be remarked that Aldus, who has seldom added N in the Hecuba and Orestes, and never in the Phœnissæ, before a consonant, on account of the metre, has generally added it in the Medea and following plays." Porson.

78. πρὶν τὸδ' ἐξηντληκέναι, before she has surmounted this. Eur. Cycl. Καὶ νῦν ἐκείνων μείζον' ἐξαντλῶ πόνον. Virgil uses the verb *exhaustio* in the same sense: Æn. iv. 14. quæ bella exhausta canebat: x. 57. Totque maris vastæque exhausta pericula terræ. See Monk on Hipp. 902. and the note on Hec. 1010. Elmsley compares Eur. Ion 927. Κακῶν γὰρ ἄρτι κῦμ' ὑπεξαντλῶν φρενὶ, Πρύμνηθεν αἰρεῖ μ' ἄλλο σῶν λόγων ὕπο. Hermann thus illustrates the force of πρὶν joined with different tenses of the infin.: πρὶν δεδειπνηκέναι, priusquam a cenâ surrexero: πρὶν δειπνήσαι, priusquam cœnasset: πρὶν δειπνεῖν, priusquam cœnem.

Παι. ἀτὰρ σύγ', οὐ γὰρ καιρὸς εἰδέναι τὰδε
δέσποιναν, ἡσύχαζε, καὶ σίγα λόγον.

80

Τρο. ὦ τέκν', ἀκούεθ', οἷος εἰς ὑμᾶς πατήρ;
ὄλοιτο μὲν μὴ, δεσπότης γὰρ ἔστ' ἐμὸς,
ἀτὰρ κακὸς γ' ὦν εἰς φίλους ἀλίσκεται.

Παι. τίς δ' οὐχὶ θνητῶν; ἄρτι γιγνώσκεις τῷδε,
ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ,
οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν,
εἰ τούσδε γ' εὐνῆς οὐνεκ' οὐ στέργει πατήρ;

85

Τρο. ἴτ', εὖ γὰρ ἔσται, δωμάτων εἴσω, τέκνα.
σὺ δ' ὡς μάλιστα τούσδ' ἐρημώσας ἔχε,

82. Comp. Hec. 1219. Αὐτὸν δὲ
χαίρειν τοῖς κακοῖς σε φήσομεν τοιοῦτον
ὄντα δεσπότης δ' οὐ λοιδορῶ. Elmsley
also compares Eur. El. 1245. Φοῖβός
τε, Φοῖβος—ἀλλ' ἀναξ γὰρ ἔστ' ἐμὸς,
Σιγῶ· σοφὸς δ' ὦν, οὐκ ἔχρησέ σοι σοφά.
Soph. Trach. 383. Ὅλοιτο μήτοι
πάντες οἱ κακοὶ, τὰ δὲ Λαυραῖ' ὅς ἀσκεῖ
μὴ πρέποντ' αὐτῷ κακά.

83. κακὸς γ' ὦν—ἀλίσκεται, *he is*
convicted of being base: Eur. Hipp. 917.
Κὰν τοῖς κακοῖσι λίχνος οὐδ' ἀλίσκεται.
Matth. Gr. Gr. § 548, 5.

84. "γιγνώσκει contrary to most of
the MSS. has crept into some edd. For
δικαίως J. Guelmelmus conjectures διὰ
κλέος; Musgr. suspects that a verse
has been lost; Brunnck considers the
verse itself as spurious. It appears
to me that Euripides has intended to
soften in some measure the sentiment
of the preceding verse. But γινώσκει
is in the MS. C. It is not therefore a
typographical error, as Musgr. sup-
poses. γινώσκεις Lasc. Ald. Both
add γ in 230. 931. but in 560. Aldus
has it, and L. omits it. In 14. 708.
753. both have γίγνεται and γίγνομαι."
Porson.

85. πᾶς τις—οἱ μὲν κ. τ. λ. See the
note on Hec. 359.

τοῦ πέλας, *sc. ὄντος*. Elmsley con-
siders the true reading to be τῶν πέλας.
The singular, however, ὁ πέλας, is used
by Herod. iii. 142. Thuc. i. 32. the

correctness of which passages seems to
be disputed by Elmsley without sum-
cient grounds. Cf. Soph. *Ed. C.* 309.
τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος;

86. κέρδους χάριν, *for ἀδίκως*. The
opposition between δίκη and κέρδος
Elmsley illustrates by reference to Eur.
Heracl. 2. Ὁ μὲν δίκαιος τοῖς πέλας
πέφυκ' ἀνὴρ· Ὁ δ' εἰς τὸ κέρδος λῆμ'
ἔχων ἀνειμένον.

87. Elmsley remarks, that if εἰ were
the true reading of this line, μὴ would
follow. He therefore proposes καὶ ὥς,
even so. Porson on Phoen. 1443.
notices a confusion between ἐπεὶ and
ὥς. If εἰ be retained, it is here used
for ἐπεὶ: cf. Hec. 1236. Juv. Sat. i.
106. Quid confert purpura major
Optandum, si Laurenti custodit in
agro Conductas Corvinus oves? i. e.
siquidem. Scholef. defends the reading
of this line: οὐ, he observes, has no
connexion with εἰ, but with the verb
στέργει, and thus οὐ στέργει is equiva-
lent to μισεῖ. He compares Soph. Aj.
1131. εἰ τοὺς δανόντας οὐκ ἔας δάπτειν
παρῶν, i. e. εἰ κωλύεις.

88. εἴσω. Elmsley observes that εἰς
and εἴσω are the common forms, ἐς and
ἔσω the poetic, which the comic writers
never use, the tragic only when the
metre renders it necessary.

89. ἐρημώσας ἔχε, *keep them apart*:
see the note on Hec. 999. and above
33.

καὶ μὴ πέλαζε μητρὶ δυσθυμουμένη.
 ἤδη γὰρ εἶδον ὄμμα νιν ταυρουμένην
 τοῖσδ', ὥς τι δρασείουσιν, οὐδὲ παύσεται
 χόλου, σάφ' οἶδα, πρὶν κατασκήψαι τίνα·
 ἐχθροὺς γε μέντοι, μὴ φίλους δράσειέ τι.

90

ΜΗΔΕΙΑ.

withina

δύστανος ἐγὼ, μελέα τε πόνων,
 ἰὼ μοί μοι, πῶς ἂν ὀλοίμαν;

95

Τρο. τόδ' ἐκεῖνο, φίλοι παῖδες· μάτηρ
 κινεῖ κραδίαν, κινεῖ δὲ χόλον.
 σπεύσατε Δᾶσσον δώματος εἴσω,

90. πέλαζε, do not bring them near, or suffer them to approach: in v. 100. this verb resumes its neuter sense. See instances of other verbs neuter used actively in Hec. 526. 1054. The verb πελάζειν is followed by a gen. in Soph. Phil. 1327. 1407.

91. ὄμμα — ταυρουμένην, subaud. κατὰ, i. q. ταυρηδὸν βλέπουσαν, in look as savage as a bull: 190. αἰτοὶ τοκάδος δέργμα λεαίνης Ἀποταυροῦται δμοσίν. Aristoph. Ran. 816. Ἔσλεψεν οὖν ταυρηδὸν ἐγκύβας κάτω.

93. κατασκήψαι τίνα. Both Elmsley and Blouf. on Pers. 520. propose τινί. The construction, as the former observes, is: οὐδὲ παύσεται χόλου, πρὶν ἂν κατασκήψῃ τινὶ ὁ χόλος: before it has fallen on some one: thus Herod. vii. 134. Τοῖσι δὲ ὦν Λακεδαιμονίοισι μῆνις κατεσκήψε Ταλθυδίου τοῦ Ἀγαμέμνονος κήρυκος. The verb κατασκήπτω is also followed by the preposition εἰς: Eur. Hipp. 1416. Its proper application is to lightning.

96. πῶς ἂν, utinam, O that I were dead! 174. Monk on Eur. Hipp. 208. observes that this use of πῶς ἂν is frequent in Euripides, but not in other tragic writers. It is found in Soph. Œd. T. 765. Aj. 388. Phil. 531. 794.

97. τόδ' ἐκεῖνο, this is what I told you. "The ellipsis is supplied by

Aristoph. Ach. 41. Lys. 240: τοῦτ' ἐκεῖν' οὐγὰρ λέγον. Eur. Or. 802. Τοῦτ' ἐκεῖνο (ὃ λέγεται scilicet) κτᾶσθ' ἐταίρους, μὴ τὸ συγγενὲς μόνον: (cf. 657.)" Elmsl. Eur. Hel. 630. Τοῦτ' ἔστ' ἐκεῖνο. Cf. Virg. Æn. iv. 675. Hoc illud, germana, fuit? Cic. de Senect. 20. Hoc illud est, quod Pisistrato tyranno a Solone responsum est.

98. κινεῖ δὲ χόλον. Elmsley on Heracl. 874. notices that the particle δὲ is generally used in such repetitions: cf. 131. 400. 957. 1026. 1067.

99. Δᾶσσον. "In some comparatives i is changed, together with the foregoing consonant or consonants, into σσ; in the new Attic dialect into ττ, as ἐλαχὺς, ἐλαχίον, ἐλάσσων, ἐλάχιστος: μέγας, [μεγίον] μέσσων, and according to the Æolic dialect μέζων in Herod., and μέζων in Attic, μέγιστος ὀλίγος, [ὀλιγίον, ὀλίσσων] ὀλίζων, ὀλίγιστος: μακρὺς, [μακίον] μάσσων, μήκιστος: κρατὺς, [κρατίον, κράσσων in Æolic and Ionic] κρέσσων in Herod., and Att. κρείσσων (κρείττων), κράτιστος (Dor. κάρβων for κάρσων, as κάρτιστος for κράτιστος): ταχὺς, ταχίον, δᾶσσον (since it should properly be δαχὺς), and δάττων, which was more Attic than ταχύτερος." Matth. Gr. Gr. § 131.

καὶ μὴ πελάσῃτ' ὄμματος ἐγγὺς,
μῆδ' ἐπρόσθλῃτ', ἀλλὰ φυλάσσεσθ'
ἄγριον ἦθος, στυγεράν τε φύσιν
φρένους αὐθάδους.

100

ἴτε νυν χωρεῖθ' ὡς τάχος εἴσω.
δῆλον δ' ἀρχῆς ἐξαιρόμενον
νέφος οἰμωγῆς, ὡς τάχ' ἀνάψει
μεῖζονι θυμῷ· τί ποτ' ἐργάσεται
μεγαλόσπλαγχνος, δυσκατάπαυστος
ψυχῇ, δηχθεῖσα κακοῖσιν;
Μη. αἶ αἶ αἶ αἶ,

105

110

ἔπαθον τλάμων, ἔπαθον μεγάλων
ἄξι' ὀδυρμῶν· ὦ κατάρατοι
παῖδες ὅλοισθε στυγεραῖς ματρὸς
ξὺν πατρὶ, καὶ πᾶς δόμος ἑρροί.

Τρο. ἰὼ μοι μοι ἰὼ τλήμων·

115

τί δὲ σοὶ παῖδες πατρὸς ἀμπλακίας

ἔγνω

105. "Musgr. conjectures δηλοῖ δ', without necessity, in my opinion: ἐξ ἀρχῆς ἐξαιρόμενον Ald., αἰρόμενον Canter, which Musgr. approves. But Brunck has followed the MSS. A. B. D. E. L. It is the figure termed by grammarians ἀναστροφή [for αἰρόμενον ἐξ ἀρχῆς], of which another instance will be found in v. 1105." Porson. See Hec. 748.

ἐξαιρόμενον, Schol. ἐπιπολὺν αὐξανόμενον: cf. Hipp. 172. στυγνὸν δ' ὀφρύων νέφος αὐξάνεται.

106. νέφος οἰμωγῆς: Herc. F. 1140. στεναγμῶν νέφος: cf. Hor. Epist. i. 18. 94. Deme supercilio nubem. Phoen. 257. ἀμφὶ δὲ πτόλιν νέφος Ἀσπίδων πυκνὸν φλέγει.

ἀνάψει, for ἀνάψεται, will soon flash forth: see Hec. 906. or it may be taken actively, νέφος being the accus.: (Orest. 601.) for it is clear that she will soon light up with greater rage the cloud of sorrow: or αὐτὴν may be understood: the cloud of sorrow rising of old will soon excite her: the metaphor is either taken from the flashing of

lighting from a cloud; or the bursting forth of flames from smouldering vapors.

116. "δέ σοι Ald. But I think the adj. better." Porson. Elmslev considers the Aldine reading preferable, and the construction to be: τί δὲ παῖδες πατρὸς ἀπλακίας μετέχουσιν σοι; what part have the children in their father's offence, as concerns you? Pind. P. 2. 153. οὐ οἱ μετέχω θράσεος. See Matth. Gr. Gr. § 359. Blomf. Gloss. Æsch. S. c. Th. 47.

ἀμπλακίας. Monk on Eur. Hipp. 145. and Alc. 247. observes that the words ἀπλακεῖν, ἀπλακία, ἀπλακῆμα should be written without the μ: 1. because there are no passages in the tragedians which oppose this orthography, many which require it; 2. the present ἀμπλακέω or ἀπλακῆω is unknown: for ἀπλακεῖν is the infin. of the aor. "Ἀπλακία is derived from α intensive, and πλάζω, errare facio: as στάχυς, ἄσταχυς: βληχρὸς, ἀβληχρὸς: μέλγω, ἀμέλγω, &c." Blomf. on Æsch. Pr. 112. See Liddell and Scott's Lex.

μετέχουσι; τί τούσδ' ἔχθεις; οἴμοι,
τέκνα, μή τι πάθῃθ' ὡς ὑπεραλγῶ.
δεινὰ τυράννων λήματα, καὶ πῶς
ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες,
χαλεπῶς ὀργὰς μεταβάλλουσιν.
τὸ δ' ἄρ' εἰθίσθαι ζῆν ἐπ' ἴσοισιν
κρεῖσσον· ἔμοιγ' οὖν, εἰ μὴ μέγας,
ὀχυρῶς γ' εἴη καταγῆράσκειν.
τῶν γὰρ μετρίων, πρῶτα μὲν εἰπεῖν
τοῦνομα νικᾷ, χρῆσθαί τε μακρῶ
λῶστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ'
οὐδένα καιρὸν δύναται θνατοῖς·

*do I give
disposition*

120

γὰρ εἰμὲν θιν.

125

120. Musgr. 'Pauca aliorum voluntate, pleraque sua agentes:' being seldom controlled, and generally absolute.

121. Cf. Il. A. 81. Κρεῖσσαν γὰρ βασιλεὺς, ὅτε χάσεται ἀνδρὶ χερῇ. Εἰπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ, Ἄλλὰ γε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ, Ἐν στήθεσιν ἐοῖσι: B. 96. Θυμὸς δὲ μέγας ἐστὶ διοτρεφὲς βασιλῆος.

122. "τὸ γὰρ edd. and MSS. Brunck has introduced another reading, and also edited ὀχυρῶς γ' for ὀχυρῶς τ' from a conjecture of Reiske's." Porson. To be accustomed therefore to live on an equal footing is better.

123. May it be my lot then to reach old age, if not in greatness, at least in security: 542. εἴη δ' ἔμοιγε μήτε χρυσὸς ἐν δόμοις. Compare the Book of Proverbs, xxx. 8. Ovid, Trist. iii. 4. 25. Crede mihi; bene qui latuit, bene vixit; et infra Fortunam debet quisque manere suam. Tu quoque formidatimum sublimia semper; Propositique memor contrahe vela tui. Hor. Ep. i. 17. 10. Nec vixit male, qui natus moriensque fefellit.

125. "Herod. iii. 80. Πληθὺς δὲ ἄρχον, πρῶτα μὲν ὀνομα πάντων κάλλιστον ἔχει, ἰσονομίην." Porson. "An infin. is sometimes put with words which express a quality, and shows the respect in which that quality ob-

tains, where in Latin, after adjectives, the supine in u, or the gerund in do follows. The infin. in that case has the same signif. as the accus. of the subst., with or without κατά. The infin. seems to be thus put Eur. Med. 125. τῶν γὰρ μετρίων, πρῶτα μὲν εἰπεῖν Τοῦνομα νικᾷ, dictum optimum est." Matth. Gr. Gr. § 534. a. Cf. Hor. Od. ii. 10. 5. Auream quisquis mediocritatem Diligit, &c. Thus the chorus in Soph. Phil. 179. laments, Ὡ δύστανα γένη βροτῶν, οἷς μὴ μέτριος αἰὼν, i. e. whose life is always in extremes.

128. "οὐδένα L. which belongs to the later Attic: also again θνητοῖς." Porson.

"οὐδένα καιρὸν, i. e. οὐκ εἰς καιρὸν, ἀκαιρῶς. Eur. Hel. 486. καιρὸν γὰρ οὐδέν' ἦλθες, intempestivè enim accessisti. Here, however, I understand it to mean immoderatè, supra modum. On this signif., consult H. Steph. v. Καίρος. Δύναται is equivalent to ἰσχύει, σθένει, as passim. Therefore οὐδένα καιρὸν δύναται θνατοῖς may be rendered by plus æquo valent mortalibus, i. e. potentiores quam expedit reddunt homines, scilicet ad tempus." Elmsley. We may render it thus: excess of power is of avail to mortals at no season, i. e. is of no benefit under any circumstances. See Liddell and Scott's Lex.

μείζους δ' ἄτας, ὅταν ὀργισθῇ
δαίμων, οἴκοις ἀπέδωκεν.

130

ΧΟΡΟΣ.

ἔκλυον φωνὰν, ἔκλυον δὲ βοὰν
τᾷς δυστάνου Κολχίδος·
οὐδὲ πω ἦπιος; ἀλλ' ὦ γεραῖά,
λέξον· ἐπ' ἀμφιπύλου γὰρ ἔσω
μελάβρου βοὰν ἔκλυον·
οὐδὲ συνήδομαι, γύναι,
ἄλγεσι δώματος,
ἐπεὶ μὴ φίλια κέκρανται.

with double doors

135

μοι

130. ἀπέδωκεν, is wont to repay. On this sense of the aor. cf. 247. Hec. 596.

131. Such repetitions are frequent in the tragedians: see 98. Alc. 107. ἔθιγες ψυχῆς, ἔθιγες δὲ φρενῶν.

133. γεραῖά. The middle syllable of this word is frequently shortened in anapaestic verse: Hec. 63. Γεραῖās χειρὸς προσλαζύμεναι: Hipp. 170. 'Αλλ' ἦδε τροφὸς γεραῖά πρὸ θυρῶν.

134. "The construction is: ἐπὶ τ. ὁ ἀμφιπύλου μελάβρου οἶκος, ἤκουσα φωνῆς ἔσω: ἀμφιπύλου being an adjective, as οἶκον ἀμφίθυρον Soph. Phil. 159. 'Επὶ is used similarly in Herod. v. 92. 3. ἐξελθόντες ἔξω, ἐστεῶτες ἐπὶ τῶν θυρῶν." Elmsley. There were three doors belonging to a Grecian residence: the entrance, ἡ αὐλεις θύρα, the inner μέταυλος or μέσανυλος θύρα (Eur. Alc. 549., Hipp. 565.), separating the apartments of the men and women, and the outer door, παράθυρος or ὀρσοθύρη, Od. X. 126. In the Greek dramas, as in the Latin, the performers are always outside the building.

136. "This passage had escaped the recollection of Valck. on Rhcs. 961. where he proposes ἐφήδομαι for συνήδομαι: but the latter is well defended by Brunck on Hipp. 1295. In Isocrates also συνηθησόμενοι appears to

me preferable to the received reading, and has the authority of Pollux." Porson. The compound συνήδομαι i. well explained by Schæfer: neque una cum inimicis Medæ lætor malis hujus domus. There is therefore no necessity to have recourse to the figure Litotes: as in Tacitus, Agricola 43. Nec quisquam, audita morte Agricolaë, lætatus est: i. e. every one was sad on the death of Agricola: cf. v. 225. 705.

138. "Great is the harvest of various readings in this verse. Lascaris, ἐπεὶ μοι φίλα κέκραται. Aldus, ἐπεὶ μὴ φίλα κέκραται. Lib. P. ἐπεὶ μοι φίλια κέκραται. MSS. A. B. C. D. ἐπεὶ μοι φίλον κέκρανται. Musgr. has edited, ἐπεὶ μὴ φίλι' & κέκρανται. But the sense would be the same without this distinction. You may also read, ἐπεὶ μοι φίλια κέκραται, ex quo amicitia mihi cum hac domo intercessit: ἐπεὶ is the same as ἐξ οὗ, as above 26. Euripides has the phrase φίλιας ἀνακίρνασθαι in Hipp. 256. Herod. iv. 152. φιλίας συνεκρήθησαν: vii. 151. φιλίην συνεκράσαντο. Æsch. Choëph. 342. νεοκράτα φίλον κομίσειεν. And this perhaps is the true reading. Yet the reading of four MSS. and of the Schol. is not inapposite, ἐπεὶ μοι φίλον κέκρανται, making φίλον to agree with δῶμα. Brunck, and Beck, ἐπεὶ μὴ φίλια κέκρανται: (from the time that

Τρο. οὐκ εἰσὶ δόμοι· Φροῦδα γὰρ ἦδη
τάδ'· ὁ μὲν γὰρ ἔχει λέκτρα τυράννων·
ἡ δ' ἐν θαλάμοις τάκει βιοτὰν
δέσποινα, φίλων οὐδενὸς οὐδὲν
παραθαλπομένα φρένα μύθοις.

Μη. αἰ αἰ. διὰ μου κεφαλᾶς φλόξ οὐρανία

140

unfriendliness has come to pass.)"
Porson. Elmsley reads, ἐπεὶ μοι φίλια
κέκρανται, observing that φιλίαν κραί-
νειν is not more forced than ἔριν κραί-
νειν in Eur. Andr. 478.

139, 140. "All MSS. and most edd.
have φροῦδα τάδ' ἦδη· Ὁ μὲν γὰρ ἔχει
λέκτρα τυράννων, to the detriment of
both verses. Aldus also has δῶμα,
which Beck retains. But Lascaris has
λέκτρα, which Musgr. and Brunck have
edited. Bruck and Beck, from Mus-
grave's conjecture, have given τὸν μὲν
γὰρ ἔχει. But, in my opinion, it will
be better to preserve the nomin., that
the opposition between ὁ μὲν and ἡ δ'
may be more striking. Again, Jason
is more properly said ἔχειν than ἔχε-
σθαι. I have therefore given, not en-
tirely from conjecture, φροῦδα γὰρ ἦδη
τάδ'· ὁ μὲν γὰρ ἔχει. Schol. ἀπὸ δὲ
ἄρσενικου εἰς οὐδέτερον μετέβη. φροῦ-
δα γὰρ τάδε. τὰ οἰκήματα λέγει. [τάδε
may however refer to persons: as in
the first line of the Persæ, τάδε μὲν
Περσῶν τῶν οἰχομένων Ἑλλὰδ' ἐς αἶαν
πιστὰ καλεῖται: see below 182.] An
objection however may arise from the
repetition of the particle γὰρ after so
small an interval, which occurs very
frequently in the comic writers, but
much more rarely in the tragedians.
Some instances, it must be confessed,
are faulty in the common edd.; for
Soph. Aj. 555. is a spurious verse
written on the margin from another
play, which is the opinion of Valck.
on Hippol. 347. In Hippol. 885. δὲ
has been restored instead of γὰρ from
the MSS. A. B. L. Heraclid. 476. πρῶ-
τον γὰρ τόδ' ἐξαιτήσομαι. Γυναικί γὰρ
σιγῇ τε καὶ τῷ σωφρονεῖν Κάλιστον.
But for the former γὰρ, it seems that
μὲν ought to be read. Instances how-
ever are not wanting of undoubted au-

thenticity, of which I will produce a
few that seem most to the purpose.
Æsch. Prom. 333. Πάντως γὰρ οὐ πεί-
σεις νιν· οὐ γὰρ εὐπίθης. Choëph. 751.
τὸ μὴ φρονοῦν γὰρ, ὡσπερὲ βοτὸν, Τρέ-
φειν ἀνάγκη, πῶς γὰρ οὐ; τρόφι φρε-
νός· Οὐ γὰρ τι φωνεῖ παῖς ἐτ' ὢν ἐν
σπαργάνοις: 989. Αἰγίσθου γὰρ οὐ λέ-
γω μόρον· Ἐχει γὰρ αἰσχυντήρος, ὡς
νόμος, δίκη. Suppl. 494. κατ' ἀρχῆς
γὰρ φιλαίτιος λέως. Καὶ γὰρ τάχ' ἂν
tis οἰκτος εἰσιδὼν τάδε, "Τέριν μὲν ἐχ-
θήρειεν ἄρσενος στόλου. Eur. Phœn.
959. οὐ γὰρ ἐστὶν ἥθεος. Κεῖ μὴ γὰρ
εὐνῆς ἦψατ', ἀλλ' ἔχει λέχος. Suppl.
845. ἐπιστήμων γὰρ εἰ. Εἶδον γὰρ αὐ-
τῶν κρείσσον· ἡ λέξει λόγῳ Τολμήμαθ'.
Iph. A. 1421. γενναῖα γὰρ εἰ. "Ορα δ'·
ἐγὼ γὰρ βούλομαι σ' εὐεργετεῖν: 1432.
γενναῖα γὰρ φρονεῖς· τί γὰρ τάληθές
οὐκ εἴποι τις ἂν; Schol. Æsch. Choëph.
320. προσδοκομένοις Ἀτρεΐδαις· τοῖς πρό-
τερον ἐσχηκόσι δόμον. νῦν γὰρ Οὐκ εἰσὶ
δόμοι· φροῦδα γὰρ τάδε ἦδη. Here
you have the very verse in question,
but so quoted, that it has lain hid to
this day among the words of the Schol."
Porson. Elmsley thus edits the pas-
sage: φροῦδα τάδ' ἦδη· Τὸν μὲν γὰρ
ἔχει δῶμα τυράννων· Ἡ δ' ἐν θαλάμοις
κ. τ. λ. The change of case from τὸν
μὲν to ἡ δ' he defends by reference to
Or. 1402. τῷ μὲν δ' στρατηλάτας πατὴρ
ἐκλήζετο· Ὁ δὲ παῖς Στροφιῶν, κακό-
μητις ἀνὴρ: and the use of ἔχει by
Herc. F. 614. Χθονίας νιν ἄλσος Ἑρμῶν
τ' ἔχει πόλιν. The reading δῶμα ap-
pears to him preferable to λέκτρα, be-
cause found in the Aldine ed. which
he considers in this play as πολλῶν
ἀντάξιος ἄλλων. See Addenda.

143. Cf. Æsch. Pr. 193. κείρ ἀπα-
ράμυθον ἔχει Κρόνου παῖς.

144. διὰ μου κεφαλᾶς. Elmsley in a
note on Eur. Iph. T. 940. (Mus. Crit.

βαίη· τί δέ μοι ζῆν ἔτι κέρδος;
 εὖ φεῦ· θανάτῳ καταλυσάμαν,
 βιοτὰν στυγεράν προλιποῦσα.

Χο. αἶες, ὦ Ζεῦ, καὶ γὰρ, καὶ φῶς,
 ἰαχάν, οἶαν ἄ δύστανος
 μέλπει νύμφα;

τί σοι ποτὲ τᾶς ἀπλάστου
 κοίτας ἔρος, ὦ ματαία,
 σπεύσει θανάτου τελευτάν;

145

στροφή.

150

ii. 301.) illustrates this peculiar position of the pronoun μου by the following among other examples: Hipp. 1352. διὰ μου κεφαλᾶς ἄσσοις ὀδύναι: 1030. καὶ μήτε πόντος μήτε γῆ δέξαιτό μου Σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνὴρ: 1458. Κρύψον δέ μου πρόσωπον ὥς τάχος πέπλοισ· Alc. 881. Ἐμνησας δ' μου φρένας ἤλκασεν.

145. Cf. 794. τί μοι ζῆν κέρδος; Æsch. Prom. 772. Τί δῆτ' ἐμοὶ ζῆν κέρδος;

146. θ. καταλυσάμαν, would that I could dissolve, terminate my troubles, in death! Elmsley quotes Eurip. Fragm. Inc. cx. εἰ δὲ θανεῖν θέμις, ὦδε θανεῖν καλὸν, εἰς ἀρετὰν καταλυσάμενους βίον: whence it appears that the accus. βιοτὰν may be governed equally by καταλυσάμαν and προλιποῦσα. See 458. Hec. 533. Cf. Eur. Bacch. 484=498. Λύσει μ' ὁ δαίμων αὐτὸς, θταν ἐγὼ θέλω. Horace, Epist. i. 16. 78. Ipse Deus, simul atque volam, me solvet. Hamlet, Act. i. Sc. 3. O that this too—too—solid flesh would melt, Thaw, and resolve itself into a dew!

148. "Apollodorus of Tarsus, according to the Schol., assigned this verse to Medea. Whence Wyttenbach, Bibl. Crit. Part. v. p. 48. infers that he read in the next line ἰαχάν αἶον, τὰν δύστανος, comparing 131. 207." Porson.

149. ἰαχάν: the middle syllable of this word is common in the tragedians: in this verse the two first syllables correspond to the long syllable in ἔλθοι in the antistrophe v. 175. In

Heracl. 752. ἰαχῆσατε δ' οὐρανῷ, answers to κακὸν δ', ὦ πόλις, εἰ ξένους in the antistrophe. See Maltby's Thes. Liddell's Lex.

150. μέλπει. Androm. 1037. ἀχόρους στοναχὰς μέλποντο. Æsch. Ag. 1445. γόον. Virg. G. i. 378. ranæ cecinere querelam.

151. Elmsley proposes ἀπλάτου, i. e. cui nemo πελάζει, πλάθει s. πλησιάζει: as in 435. τὰς ἀνάνδρου κοίτας. In Æsch. Prom. 372. ἀπλάτου appears to be the true reading for ἀπλήστου. The commentator however in the Cl. J. 55. p. 118. ingeniously explains it by similar instances of enallage in the tragic writers, such as v. 214. ἐφ' ἄλμυράν πόντον κληῖδ', for ἄλμυροῦ. Soph. Trach. 357. ὁ ριπτὸς Ἰφίτου μόρος. Eur. Or. 987. τὸ πτανὸν δίωγμα πάλων. Cf. Hor. Od. iii. 1. 42. Nec purpurarum sidere clarior Delenit usus. According to this interpretation, it is put for ἔρος ἀπληστος κοίτας, the inordinate desire of marriage.

152. "Thus Ald. ἔρος Lasc. which Brunck has edited." Porson. ἔρος and γέλος are Æolic forms of ἔρως and γέλως. Monk on Hipp. 337. observes that the former is found five times in Eurip. in iambic verse; in choral metre, in Soph. El. 197. It is frequent in Hom.

153. θανάτου τελευτάν: i. e. the end caused by death: as Æn. xii. 436. vulnere tardus Ulixi: inflicted by Ulysses. Hom. Il. E. 553. τὼ δ' αὖθις τέλος θανάτοιο κάλυψεν. In Rhés. 732. we meet with the more natural expression, Οἶόν σε βίου τέλος εἶλεν;

μηδὲν τόδε λίσσου.
 εἰ δὲ σὸς πόσις
 καινὰ λέχη σεβίζει,
 κείνω τόδε μὴ χαράσσου.
 Ζεὺς σοι τόδε συνδικάσει.
 μὴ λίαν τάκου,
 δυρομένα σὸν εὐνήταν.

155

160

Μη. ᾧ μεγάλα Θέμι καὶ πότνι' Ἄρτεμι,
 λεύσσεθ' ἅ πάσχω, μεγάλοις ὄρκοις
 ἐνδησαμένα τὸν κατάρατον
 πόσιν; ὃν ποτ' ἐγὼ νύμφαν τ' ἐσίδοιμ'

154. μηδὲν for μή: Aristoph. Ran. 437. Μηδὲν μακρὰν ἀπέλθης.

157. "κείνω τόδε μὴ χαράσσου edd. MSS. and Eustathius, Il. Z. p. 633. 43=490. 24. Partly on account of the metre, partly because it was scarcely reasonable to require of Medea not to be angry at all, Musgr. reads, δεινῶς τοδὶ μὴ χαράσσου. He then elicits from the Schol. a various reading, τόδε μὲν χαράσσου, of which he approves. [This was Heath's suggestion, not Musgrave's.] Beck after Brunck has edited λίαν for τόδε. But this seems too bold, and λίαν occurs immediately again. Repetitions of words ought neither to be corrected unless upon strong grounds, nor to be thrust in for the sake of emendation. Τοδὶ, which Musgr. first suggests, agrees with the metre [compare the antistrophe, v. 183.], but occurs so rarely in the tragedians, that he himself could only produce ταυτὶ from Suppl. 156. τῷδὶ from Herc. F. 667. He might indeed have added νυνὶ from Suppl. 308. but Markland seems to have regarded the former passage with suspicion, and the latter can scarcely be considered sound, even upon the most cursory inspection. In Herc. F. 667. τῷ δ' ἦν must be read for τῷδὶ. I have suffered the common reading to remain, but I correct the passage nearly according to Brunck's suggestion, κείνω τόσον μὴ χαράσσου." Porson. Elmsley defends the reading τόδε as equivalent to

οὕτως: see v. 49. But we may translate thus: *be not exasperated with him about this*: Od. E. 215. πότνια δὲα, μή μοι τόδε χάεο. On χαράσσου in the sense of ὀργίζου, Musgr. cites Herod. vii. 1. καὶ πρὶν μεγάλως κεχαραγμένον τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδεις ἐσβολὴν, exasperated.

158. συνδικάσει, Dor. for συνδικήσει, from συνδικέω, *will avenge thy cause*: συνδικάω, una judico: συνδικέω, *reo adesse*: see Æsch. Eum. 579. By omitting τόδε in this line, and τι in the antistr. 184. the verses may be made to correspond.

160. "ὀδυρομένα MSS. and edd. δυρομένα Musgr. See Hec. 734. Eustath. Il. B. p. 218. 19=165. 20. εὐρίσκεται δὲ καὶ τὸ ὀδύρεσθαι δύρεσθαι. Again εὐνήταν for ἐνέταν Brunck." Porson. In v. 240. we find ξυνευνέτη, and in 949. ὀμεινέτου, whence ἐνέταν seems preferable here: the diiambus, as Elmsley observes, being equivalent to the first epitrite in the antistr.: thus Phœn. 1302. πότερον ἄρα νέκυν ὀλόμενον | ἰαχῆσω; 1316. ἀποτμος, ἀποτμος ὁ φόνος ἐνεκ' | Ἐρινύων.

162. λεύσσεθ' ἅ πάσχω: cf. Hec. 1114. ᾧ φίλατα', ἥσθόμεν γὰρ, Ἀγάμεμνον, σέθεν Φωνῆς ἀκούσας, εἰσορᾶς ἅ πάσχομεν; Æsch. Prom. 92. Ἴδεσθέ μ' οἷα πρὸς θεῶν πάσχω θεός.

164. ὅν—ἐσίδοιμ', *whom as well as his bride may I see annihilated!* Cf. Æsch. Cho. 261. οὐς ἴδοιμ' ἐγὼ ποτε θανάοντας ἐν κηκίδι πισσῆρει φλογός.

- αὐτοῖς μελᾶθροις διακναιομένους· 165
οἷ γ' ἐμὲ πρόσθεν τολμῶσ' ἀδικεῖν.
ὦ πάτερ, ὦ πόλις, ὣν ἀπενάσθη
αἰσχροῦς, τὸν ἐμὸν κτείνασα κάσιν.
Τρο. κλύεθ' οἶα λέγει, κἀπιβοᾶται
Θέμιν εὐκταίαν, Ζῆνᾴ δ', ὅς ὄρκων 170
Θνατοῖς ταμίᾳς νενόμισται;
οὐκ ἔστιν ὅπως ἔν τινι μικρῷ
δέσποινα χόλον καταπαύσει.
Χο. πῶς ἂν ἐς ὄψιν τὰν ἀμετέραν ἀντιστροφή.
ἔλθοι, μύθων τ' αὐθαθέντων 175
δέξαιτ' ὀμφάν,
εἴ πως βαρύθυμον ὀργάν,
καὶ λῆμα φρενῶν μεθείη.

165. αὐτ. μελ., i. e. (σὺν) αὐτ. μελ., "Angl. house and all." Elmsl. Of this ellipsis Monk (Hippol. 1184.) has collected many instances. Hom. II. A. 698. Τέσσαρες ἀδλοφρόροι ἵπποι αὐτοῖσιν ὄχεσφι. Herod. vi. 32. Τὰς πόλιας ἐνεπὶμπρασαν αὐτοῖσι τοῖσι ἱροῖσι. Xen. Anab. i. 3. 17. Μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσθ. Elmsley remarks that this use of αὐτὸς by the tragedians is frequent, when, as in the present instance, the destruction of any person or thing is the subject. Æsch. Prom. 219. ἐμαῖς δὲ βουλαῖς, Ταρτάρου μελαμβαθῆς Κευθμῶν καλύπτει τὸν παλαιγενῆ Κρόνον Αὐτοῖσι συμμαχοῖσι: 1045. χθόνα δ' ἐκ πυθμένων Αὐταῖς βίξαις πνεῦμα κραδαίνοι.

διακναιομένους, i. q. φθειρομένους. Eur. Alc. 109. Χρῆ, τῶν ἀγαθῶν διακναιομένων, Πενθεὶν ὅστις Χρηστὸς ἀπ' ἀρχῆς νενόμισται, Schol. διαφθειρομένων. "Knaiein est vellicare ut fullones pannum, ab antiqua forma κνάω, κνήμι, unde κνήθω, κνάπτω, et similia." Blomf. 165. ὡς γὰρ, inasmuch as they, since it is they who: like the Lat. quippe qui. Gloss. in Æsch. Prom. 94.

167. Cf. Hor. Od. iii. 27. 35. Pater, o relictum Filiae nomen, pietasque!

ὣν ἀπενάσθη, from which I migrated.

"Naïw, I dwell, forms its tenses with simple ἀ. In the active however we find only the aor. 1. (ἐνάσσα, ἐνασσα with a causative meaning, to cause to inhabit, settle, or cause to be inhabited, colonize, found. The middle and pass. fut. νάσσομαι (Apoll. Rh. 2. 747.), the aor. 1. mid. ἐνασσάμην (ἀπενάσασατο Hom.), and the aor. 1. pass. ἐνάσθη have the intrans. sense of to settle in a place." Buttmann's Irreg. Verbs. So, as Elmsley observes, χολωσάμενος and χολωθείς have the same meaning.

170. "Θέμιν Ἰχναίαν Ruhnken, in Pierson's note on Mœris, p. 137. But Musgr. well defends εὐκταίαν, citing εὐκταίαν Ἐριννὸν from Æsch. S. c. Th. 729." Porson. Musgrave's interpretation of εὐκταίαν is, quæ vota et imprecationes effectu carere non sinit: cf. 211. τὰν Ζηνὸς ὀρκίαν Θέμιν.

171. νενόμισται, has been acknowledged. Il. T. 224. Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

172. οὐκ ἔστιν ὅπως, non fieri potest, ut: it is not possible that my mistress will appease her wrath by a slight revenge. Hor. Od. iii. 1. 9. Est ut vir vir latius ordinet, &c.

174. πῶς ἂν—ἔλθοι, O that she would come! see v. 1. and 96.

μήτοι τό γ' ἐμὸν πρόθυμον
φίλοισιν ἀπέστῳ.

180

ἀλλὰ βᾶσά νιν

δεῦρο πόρευσον οἴκων
ἔξω, φίλα, καὶ τὰδ' αὖδα·
σπεῦσον, πρὶν τι κακῶσαι
τοὺς ἔσω· πένθος

185

γὰρ μεγάλως τὸδ' ὀρμαῖται.

Τρο. δράσω τὰδ', ἀτὰρ φόβος, εἰ πείσω
δέσποιναν ἐμάν·

μόχθου δὲ χάριν τήνδ' ἐπιδώσω.

190

καίτοι τοκάδος δέργμα λεαίνης

ἀποταυροῦται ὁμωσὶν, ὅταν τις

μῦθον προφέρων πέλας ὀρμαθῇ.

179. μήτοι—ἀπέστῳ: *let not however my zealous endeavours at least be wanting to my friends*: "Τὸ ὑπεργήρων, senectus decrepita, Æsch. Ag. 79. τὸ πρόθυμον Eur. Med. 179. for ἡ προθυμία: τὸ εὐτυχὲς for ἡ εὐτυχία Thuc. ii. 44. in whom the greatest number of instances of this idiom occur. Eur. Phœn. 275. τὸ πιστὸν for ἡ πίστις, *the confidence*." Matth. Gr. Gr. § 267. See Hec. 1111.

182. In order to make this line coincide with the strophe 157. κείνω τὸδε μὴ χαράσσου, Hermann connects φίλα with καὶ τὰδ' αὖδα, and thus interprets it, *nos quoque favere Medæ narra*. See Blomf. Gloss. on Æsch. Pers. 1. On this however Elmsl. remarks: "Ego neque hanc rationem probo, neque meliorem novi."

183. τὰδε must be referred to what has preceded: *tell her this*: viz. my desire to see her and to show my zeal in her cause.

184. Elmsley considers these words as addressed by the chorus to the Nurse, *propera tu, priusquam aliquid mali faciat Medæ*: most of the commentators render them as those which the Nurse was directed to deliver to Medæ. On the disagreement of this line with the strophe, see the note on

v. 158. Elmsl. observes that πρὶν ἢ would remedy the difficulty, if it could be found in Attic poets. Brunck would read σπεῦσαι, in the mid. voice; but this is unnecessary, because the active has a neuter sense: Hom. Il. Θ. 191. ἀλλ' ἐφομαρτέϊτον καὶ σπεύδετον. So above v. 99.

187. φόβος, εἰ π. "i. e. φοβοῦμαι μὴ οὐ πείσω, *vereor ut persuadeam*: cf. 927. Heracl. 791. φόβος γὰρ εἴ μοι ζῶσιν, οὗτ' ἐγὼ δέλω, i. e. φοβοῦμαι μὴ οὐ ζῶσιν, μὴ τεθνηκότες ᾧσιν." Elmsl. Thus Virg. Æn. vii. 110. Sed fatis incerta feror, si Jupiter unam Esse velit Tyriis urbem Trojaque profectis. Tac. Ann. i. 11. Patres, quibus unus metus, si, &c. See Liddell's Lex. under Εἰ, A. II. 3.

190. τοκ. δ. λ. with the look of: Schol. λείπει τὸ ἔχουσα: rather λείσσουνσα: Æsch. Pers. 83. Κυανοῦν δ' ὀμμασι λεύσσαν Φονίου δέργμα δράκοντος. Hom. Od. T. 445. πῦρ δ' ὀφθαλμοῖσι δεδορκώς. Cf. Callim. H. in Cer. 52.

192. Elmsley writes ὀρμηθῇ. Barnes, ὀρμάθῃ, as if from ὀρμάθω: which (with ἀμυνάθω, διωκάθω, εἰκάθω, εἰργάθω), Elmsl. remarks, exists only in the invention of the grammarians: ἀμυναθεῖν, εἰκαθεῖν &c., being aorists:

σκαίους δὲ λέγων, κοῦδέν τι σοφοὺς
τοὺς πρόσθε βροτοὺς, οὐκ ἂν ἀμάρτοις,
οἷτινες ὕμνους ἐπὶ μὲν θαλίαις,
ἐπὶ τ' εἰλαπίναϊς, καὶ παρὰ δείπνοις
εὔροντο, βίου τερπνὰς ἀκοάς·

195

στυγίους δὲ βροτῶν οὐδεὶς λύπας
εὔρετο μούσῃ καὶ πολυχόρδοις
ᾠδαῖς παύειν, ἐξ ὧν θάνατοι,
δειναὶ τε τύχαι σφάλλουσι δόμους.
καίτοι τάδε μὲν κέρδος ἀκεῖσθαι
μολπαῖσι βροτούς· ἵνα δ' εὔδειπνοι
δαῖτες, τί μάτην τείνουσι βοᾶν;

200

τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' αὐτοῦ
δαιτὸς πλήρωμα βροτοῖσιν.

205

Χο. ἰαχὰν αἶον πολύστονον γόων·

λιγυρὰ δ' ἄχεα μογερὰ βοᾶ

τὸν ἐν λέχει προδόταν κακόνυμφον.

Θεοκλυτεῖ δ' ἄδικα παθοῦσα

210

besides all these have the penultima short.

193. "Plut. Conj. Præc. p. 143. D. Sympos. vii. 7. p. 710. E. ὡς τὰ γε ἄλλα φίλος ὧν Εὐριπίδης ἐμὲ γοῦν οὐ πέπεικε περὶ μουσικῆς νομοθετῶν ὡς ἐπὶ τὰ πένθη καὶ τὰς βαρυφροσύνας μετακομιστέας οὔσης· ἐκεῖ μὲν γὰρ ὥσπερ ἱατρὸν ἐφιστάναι δεῖ νοσοῦσιν ἐσπουδακότα καὶ ἠφρόντα τὸν λόγον, τὰς δὲ τοιαύτας ἡδονὰς τῇ Διονύσῳ καταμίξαντας, ἐν παιδιᾷς μέρει τίθεσθαι." Porson.

200. ἐξ ὧν, sc. λυπῶν. Thus Phoen. 821. "Α (sc. ἡ Σφίγξ) ποτε Καδμογενῇ, τετραδάμοσιν ἐν χηλαῖσι Τείχεσι χρημπτομένα, φέρεν αἰθέρος εἰς ἄσκατον φῶς Γένναν, τὰν δ' κατὰ χθονὸς Αἴδας Καδμείοις ἐπιτέμπει, where τὰν refers not to γένναν, the nearest antecedent, but to τὴν Σφίγγα. See also Heracl. 409, 410. 695. 6.

204. τείνουσι βοᾶν, exert their voice. Æsch. Pers. 580. Τῶνε δὲ δυσθαύκτον βοᾶν.

205. Τὸ παρὸν γὰρ πλ. δαιτὸς ἔχει τέρψιν ἀφ' αὐτοῦ βρ., has entertainment of itself.

208. And with piercing and grievous woe she cries out against her husband as a traitor and false to his nuptial vows. This line, Elmsl. remarks, is a dimeter iambic, as v. 214. λιγυρὰ therefore and μογερὰ agree with ἄχεα, not with Μήδεια understood. Elmsl. illustrates the constr. by Soph. Trach. 49. Δέσποινα Δηάνειρα, πολλὰ μὲν σ' ἐγὼ Κατεῖδον ἤδη πανδάκρυτ' ὀδύρματα Τὴν Ἑρακλείαν ἐξοδὸν γοωμένην.

209. "Τὸν ἐν λέχει, i. e. *maritum*. The same kind of expression as οἱ ἐν ταῖς αἰτίαις, οἱ ἐν τέλει, σφίσις ἐν σπονδαῖς, Thuc. i. 55." Class. J. 55. p. 119.

210. Θεοκλυτεῖ. This verb occurs in Æsch. Pers. 506. Ἐπεὶ δὲ πολλὰ Θεοκλυτῶν ἐπαύσατο. Also Δεόκλυτος in Æsch. S. c. Th. 131. λιταῖσί σε Θεοκλύτοις Ἀπύουσαι πελαζόμεσθα.

τὰν Ζηνὸς ὀρκίαν Θέμιν,
 ἃ νιν ἔβασεν
 Ἑλλάδ' ἐς ἀντίπορον
 δι' ἄλα νύχιον ἐφ' ἀλμυρὰν
 πόντου κλῆδ' ἀπέραντον.

215

Μη. Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων,

211. τὰν (γυναῖκα) Ζηνός: Eur. Or. 1702. ἔνθα παρ' Ἡρα, τῇ δ' Ἡρακλέους Ἡῆρ. On ὀρκίαν see v. 170.

212. ἔβασεν, caused her to go: βαῖνω and its compounds are not unfrequently followed by an accus. in the fut. and aor. 1. Il. A. 309. ἐς δ' ἐκατόμβην Βῆσε θεῶ. See Monk on Eur. Alc. 1074.

214. νύχιον may agree with νιν or with ἄλα: the sense, in the night time, is the same in either construction. Elmsl. cites Eur. Rhes. 53. ἄνδρες γὰρ ἐκ γῆς τῆσδε νυκτέρῳ πλάτῃ, λαθόντες ὄμμα τοῦμιν, αἰρεσθαι φυγὴν μέλλουσι. The idiom is similar to that in Virg. Æn. iv. 303. nocturnusque vocat clamore Cithæron: viii. 465. Nec minus Æneas se matutinus agebat, for mane.

215. κλῆδα, the Thracian Bosphorus: called in Æsch. Pers. 882. στόμα Πόντου: and in Apoll. Rh. i. 1114. φαίνεται δ' ἡρεόεν στόμα Πόντου. Perhaps it would be better to write Πόντου here as a proper name. See note on v. 2.

ἀπέραντον: according to Elmsley, the Homeric Ἑλλησπόντος ἀπείρων, is alluded to.

217. "Read either μή μοι τι with Aldus, or μή μοι τι with Lascaris: [see 285.] μέμνησθ' Ald. μέμνησθ' A. B. D. L. P. Schol. The following words are very difficult and intricate. Musgrave in his *cursus secundæ* has recourse to emendation, and reads ἐργμάτων ἄπο, and οἱ τε, for οἱ δ', meaning it as equivalent to the relative οἱ. MSS. have ὁμμάτων τ' ἄπο. In so doubtful a case, I prefer Brunck's emendation, ὁμμάτων ἐπι. But from the version of Ennius in Cic. Epist. vii. 6. *Nam multi suam rem bene gessere et poplicam patriæ procul; Multi, qui domi ætatem agerent,*

propterea sunt improbat, Wyttenbach conjectures that Ennius had this reading in his MS., τοὺς τε δωμάτων ἐπι, τοὺς τ' ἐν θυράλοισ. The same critic reads below δ' ἄρ' for γάρ. Ennius thus renders v. 216. *Quæ Corinthi arcem altam habetis, matronæ opulentæ, optimates.*" Porson. The following interpretations of this perplexing passage have been proposed: "*Corinthian women, I have come abroad lest you should in any respect blame me; for I have known many men, that were respectable, some in retired life, others in public stations; and these, passing quietly through life, have procured for themselves an ill character, and the charge of indolence.*" Dunbar: in Class. J. vol. v. p. 158. This is rather obscure from the contradiction conveyed in occupying public stations, and passing quietly through life. "*Nam bene novi multos quidem mortalium ex ec quod personas publicas, sive domi seu foris, gesserint, dignitatem et honorem sibimetipsis peperisse; eos autem, qui vitam clam, privatisque studiis deditam, transegerint, inque publicum minus prodierint, sibi comparasse infamiam socordiaeque crimen: sed iniquissime: namque aliquem damnare, ingenio ejus atque indole parum perspectis, summa certe est injuria.*" Tate: in Dalzel's Coll. Maj. "*Multi magnam de se existimationem conciderunt, vel in superbia suspicionem inciderunt, partim quidem conspectum hominum vitando, partim autem in publico versando: alii contra, in otio delitescerent, ignavia opinionem consecuti sunt: sed injuria.*" Prof. Scholefield. This explanation is not sufficiently clear; the opposition between conspectum hominum vitando, and in otio delitescerent not being obvious.

μή μοί τι μέμφησθ'· οἶδα γὰρ πολλοὺς βροτῶν
σεμνοὺς γεγῶτας, τοὺς μὲν ὁμμάτων ἀπο,
τοὺς δ' ἐν θυραίοις· οἱ δ' ἀφ' ἡσυχίου ποδός
δύσκειαν ἐκτῆσαντο καὶ ῥαθυμίαν.

220

δίκη γὰρ οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν,
ὅστις, πρὶν ἀνδρὸς σπλάγχχνον ἐκμαθεῖν σαφῶς,

"*Novi multos homines austeros, alios, quos ipse oculis meis vidi; alios, de quibus audivi. Oἱ ἐν θυραίοις sunt exteri, sive homines, qui inter exteros versarentur, quosque fama tantum nōsset Medea.*" Seidler, in Bothe's Eurip. The last of these explanations seems the clearest and simplest. It is almost hopeless to suggest any thing new; but it does not appear to have occurred to any commentator to assign the same meaning to ἀπὸ both in this and the following line. I propose therefore to render the passage thus: *For I have known many persons who have been considered haughty (proud or consequential), some from their looks; and others in consequence of some peculiarities (ἐν θυραίοις, strange, foreign manners); and others again, from their retired habits have incurred censure, and been reproached for their supineness.* The meaning assigned to ὁμμάτων ἀπο certainly corresponds with the sentiment conveyed in the three succeeding lines. The use of ἐν, when a cause or means is assigned, is noticed by Matthiæ, Gr. Gr. § 577. Also a change of the prep. is not uncommon: thus 196. ἐπὶ τ' εἰλαπίναις, καὶ παρὰ δειπνοῖς. Thuc. i. 1. Οὐ μεγάλα οὔτε κατὰ πολέμους οὔτε ἐς τὰ ἄλλα.

218. σεμνοὺς γεγῶτας, Schol. ὑπερηφάνους νομιζομένους. Eur. Hipp. 92. ΘΕ. Μισεῖν τὸ σεμνὸν, καὶ τὸ μὴ πᾶσιν φίλον. 'ΙΠ. 'Ορθῶς γε· τίς δ' οὐ σεμνὸς ἀχθεὶνδς βροτῶν; ΘΕ. 'Εν δ' εὐπροσηγόροισιν ἔστι τις χάρις; From this passage it will be seen that Eurip. uses σεμνὸς as opposed to εὐπροσήγορος, affable.

219. ἀφ' ἡσ. ποδός. Such is the use of ἀπὸ in Soph. Antig. 695. Πασῶν γυναικῶν ὡς ἀναξιώτατη Κάκιστ' ἀπ'

ἔργων εὐκλεεστάτων φθίνει. Euripides' partiality for the word ποδός is noticed by Porson, Phœn. 1722. Hec. 103?

"Many there be, who through the vale of life, With velvet pace, unheeded softly go." Ode on Genius, by H. K. White.

220. ἐκτῆσαντο, have acquired the character of: cf. Monk, Hipp. 698. Πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτῆμεθα. Soph. Ant. 924. Τὴν δυσσέβειαν εὐσεβοῦς ἐκτῆσάμην.

221. οὐκ ἔνεστιν ὀφθαλμοῖς [τινι] βροτῶν, "Ὅστις: On this idiom see Hec. 359. Brunck on Soph. Aj. 760. Hom. Il. T. 260. ἀνθρώπου τίνυνται, ὅτις κ' ἐπιόρκον ὁμόσση.

"ἔνεστιν, which is the reading of the Schol., Brunck has edited. Others, with Stobæus ix. p. 53. Grot., have ἔνεστ' ἐν, which in itself is not amiss, but the other is more harmonious. ἔστιν ἐν Eust." Porson. Elmsley prefers ἔνεστ' ἐν, as being supported by all the MSS. and early edd. Instances also of the same cæsura in the middle of the verse are found in vv. 239. 381. 470. 1010. The first verse also in three tragedies supplies additional examples: Æsch. Cho. 1. Eur. Alc. 1. Suppl. 1. The canon laid down by Elnsl. in his Notice of Hermann's Suppl. (Class. J. vol. viii. p. 428.) is this: "*When the third foot of the tragic senarius is contained in one word, and the verse is at the same time divisible into two equal hemistichs, the second hemistich for the most part is either preceded by an elision, or begins with a word which cannot begin a verse: as, ἂν, γὰρ, δέ, μέν, and all enclitics.*" See Guide to the Greek Tragedians, p. 181.

222. ἐκμάθη Eust. ad Il. Γ. p. 415.

στρυγεῖ δεδορκῶς, οὐδὲν ἡδικοημένους.

χρῆ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει,
οὐδ' ἀστὸν ἦνεσ', ὅστις αὐθάδης γεγῶς,

225

πικρὸς πολίταις ἐστὶν ἀμαθίας ὕπο.

ἐμοὶ δ' ἄελπτον πρᾶγμα προσπεσὸν τόδε

ψυχὴν διέφθαρκ'· οἴχομαι δὲ, καὶ βίου

χάριν μεθεῖσα κατθανεῖν χρήζω, φίλαι.

ἐν ᾧ γὰρ ἦν μοι πάντα, γιγνώσκεις καλῶς,

230

κάκιστος ἀνδρῶν ἐκδέεχ' οὐμὸς πόσις.

πάντων δ' ὅσ' ἔστ' ἔμψυχα, καὶ γνώμην ἔχει,

γυναῖκες ἐσμέν ἀθλιώτατον φυτόν.

ᾧς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ

πόσιν πρίασθαι, δεσπότην τε σώματος

235

12=314. 48. Both readings are good. For the tragic writers often join *πρὶν* with the subj., omitting *ἂν*, which in prose is indispensable." Porson. "The tragic writers do not use the subj., unless in the preceding clause a negation or prohibition is implied. Thus 277. *κοῦκ ἄπειμι πρὸς δόμους πάλιν* *πρὶν ἂν σε γαῖας τερμόνων ἔξω βάλω*." Elmsl.

224. Elmsl. cites Cic. de Off. i. 34. *Peregrini autem et incolæ officium est, nihil præter suum negotium agere, nihil de alieno anquirere, minimeque in aliena esse republica curiosum*. Eur. Suppl. 892. *Πρῶτον μὲν, ὡς χρῆ τοὺς μετοικοῦντας ξένους, Δυπηρὸς οὐκ ἦν, οὐδ' ἐπίφθοнос πόλει, Οὐδ' ἐξεριστὴς τῶν λόγων, ὅθεν βαρὺς Μάλιστ' ἂν εἴη δημότης τε καὶ ξένος*. The phrase *ἐξεριστὴς τῶν λόγων* is similar to the word *ἀμαθίας*, one who disputes the commands and edicts of the city, refuses to be dictated to.

225. *οὐδ' ἀστὸν ἦνεσ'*, for *ἀνέω*: 705. *οὐδὲ ταῦτ' ἐπῆνεσ'*: cf. 134. 247. 274. *Hec. 1258*. *ἀστὸς* and *πολίτης* are here used as synonymous: *ἀστὸς* in its proper sense is a free native and resident of any city: *πολίτης*, any free man or citizen, whether resident or not: *αὐθάδης*, self-willed.

228. *οἴχομαι*, *perii*, I am undone: *βίον χάριν*, the enjoyment of life. Hipp. Eurin. *M-2*

408. *ἄλωλα, τέκνον, οὐδέ μοι χάρις βίον*.

230. *ἐν ᾧ κ. τ. λ.* he who was every thing to me. "Aristoph. *Ach. 472*. *ἐπελαθόμην Ἐν ᾧ πέρ ἐστι πάντα μοι τὰ πράγματα*. Soph. *Ced. T. 314*. *ἐν σοὶ γὰρ ἐσμεν*, in te omnis posita est spes nostra: *Ced. C. 247*. *ἐν ὑμῖν γὰρ, ὡς θεῶ, Κείμεθα τλάμονες*: 392. *Ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη*: *Aj. 519*. *ἐν σοὶ πᾶς ἔγωγε σώζομαι*. Eur. *Alc. 289*. *ἐν σοὶ δ' ἐσμέν καὶ ζῆν καὶ μή*." Elmsl.

"*γιγνώσκειν καλὰ* for *γιγνώσκειν καλῶς* is edited by Brunck: *γιγνώσκω* by Canter: *γίγνεσθαι* by Reiske. I have adopted the very simple conjecture of Musgr." Porson.

231. *ἐκδέεχ'*, has turned out, proved. 592. Thus *Livy*, i. 39. *Juvenis evasit vere indolis regiæ*.

232. Cf. *Il. P. 446*. *Οὐ μὲν γὰρ τί πού ἐστιν διζυρώτερον ἀνδρὸς Πάντων, ὅσσα τε γαῖαν ἐπι πνέει τε καὶ ἔρπει*.

233. *φυτόν*, a creature. The same word is contemptuously applied to the female sex in Eur. *Hipp. 626*. *Ὁ δ' αὖ λαβὼν ἀτηρὸν εἰς δόμους φυτὸν Γέγηθε*.

234. *πρῶτα μὲν*: followed by *δέ* alone in v. 240. instead of *ἐπειτα δέ*.

235. *πόσιν πρίασθαι*. "In the primitive ages women were married without portions, being purchased by their hus-

λαβεῖν • κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν.
 κὰν τῷδ' ἄγων μέγιστος, ἢ κακὸν λαβεῖν,
 ἢ χρηστόν • οὐ γὰρ εὐκλεεῖς ἀπαλλαγαὶ
 γυναιξίν, οὐδ' οἶόν τ' ἀνήνασθαι πόσιν.
 εἰς καινὰ δ' ἦβη καὶ νόμους ἀφιγμένην,
 δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἴκοθεν,
 ὅτῳ μάλιστα χρήσεται ξυνευνέτη.
 κὰν μὲν τὰδ' ἡμῖν ἐκπονουμέναισιν εὖ
 πόσις ξυνοικῇ, μὴ βία φέρων ζυγόν,
 ζηλωτὸς αἰών • εἰ δὲ μὴ, θανεῖν χρεών.
 ἀνὴρ δ', ὅταν τοῖς ἔνδον ἄχθεται ξυνών,
 ἔξω μολὼν ἔπαυσε καρδίας ἄσπην,
 ἢ πρὸς φίλον τιν', ἢ πρὸς ἡλικίας τραπέϊς •

240

245

bands, whose presents to the woman's relations were called her dowry; but no sooner did the Greeks lay aside their barbarous manners, than this practice was abolished. The custom for women to bring portions to their husbands became so common, that the most essential difference between *γυνή* and *παλλακή*, wife and concubine, consisted in the former having a dowry, and the latter none." Robinson's *Antiq. of Greece*, p. 452. Euripides therefore, as the Schol. observes, has adapted his observation to his own times, the contrary practice having prevailed in the heroic age. See Hom. *Il.* A. 244. The same anachronism is observable in Hipp. 627. *τούτῳ δὲ δῆλον ὡς γυνή κακὸν μέγα* • Προσθεὶς γὰρ ὁ σπείρας τε *κακὸν* ῥέψας *πατὴρ* Φερνὰς, ἀπόκισ', ὡς ἀπαλλαχθῇ κακοῦ. Pope: *That gave you beauty, but denied the self, That buys your sex a tyrant o'er itself.*

236. κακοῦ — κακόν: this repetition of the subst. is instead of the superlative: *this evil is even worse than evil itself*: i. e. *this is an evil worse than any other: this is the worst evil of all.* Æsch. Ag. 837. Καὶ τὸν μὲν, ἥκειν, τὸν δ' ἐπεισφέρειν κακοῦ Κάκιον ἕλλο πῆμα. Soph. *Œd. T.* 1364. Εἰ δέ τι πρεσβύτερον Ἐφν κακοῦ κακόν, Τοῦτ' ἔλαχ' Οἰδίπους. "Τοῦδ' ἔτ' Lasc. Ald. τοῦτό γ' Musgr. from the MSS. B. D.

And thus Stobæus, p. 309. ed. Grot. who in the line before has *δε* for *τε*. MSS. have *τοῦτ' ἄλγιον*. These variations are sometimes difficult to be decided upon, particularly if *ε* precedes *γ'* or is elided by *ἐτ'*. In 242. Musgr. conjectures *οἶφ*, not badly: but without necessity." Porson.

239. ἀνήνασθαι: on the formation, see Liddell's *Lex.*

241. οἴκοθεν, of herself: Eur. Tro. 661. τὸν δὲ νοῦν διδάσκαλον Οἴκοθεν ἔχουσα χρηστὸν ἐξήσκουν ἐμέ.

243. Buchanan: *Et ista recte cuncta cum curaveris, Si degat una sponte vir patiens jugi, Beata vita est: sin secus, præstat mori.* Elmsley connects *εὖ* with *ξυνοικῇ*.

244. μὴ βία. φ. ζ., bearing the yoke quietly: a metaphor from animals drawing together in unison; compare v. 13. Thuc. i. 43. βία ἡμῶν, nobis invitis. Aristoph. Ach. 73. πρὸς βίαν ἐπινόμεν, Anglice, perforce, in spite of.

247. "καρδίας χόλον Ald. ["Probably from v. 590." Elmsl.] But from five MSS., the ed. of Lasc., and Eust. *Il.* I. p. 739. 36=635. 14. Musgr. has edited *καρδίαν ἀσπης*. ["This constr. is defensible, from Bacch. 279. ὃ παθεὶ τοὺς ταλαιπώρους βροτοὺς λύπης." Elmsl. So also from Soph. *El.* 798. εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς.] I prefer however to read with

ἡμῖν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν.
 λέγουσι δ' ἡμᾶς, ὡς ἀκίνδυνον βίον 250
 ζῶμεν κατ' οἴκους, οἱ δὲ μάρνανται δορί·
 κακῶς φρονοῦντες, ὡς τρεῖς ἂν παρ' ἀσπίδα
 στῆναι θέλοιμ' ἂν μάλλον, ἢ τεκεῖν ἅπαξ.
 ἀλλ' οὐ γὰρ αὐτὸς πρὸς σὲ καῖμ' ἦκει λόγος·
 σοὶ μὲν πόλις θ' ἡδ' ἐστὶ καὶ πατὴρ δόμοι, 255
 βίου τ' ὄνησις, καὶ φίλων κοινωνία·
 ἐγὼ δ' ἔρημος, ἄπολις οὐσ', ὑδρίζομαι
 πρὸς ἀνδρὸς, ἐκ γῆς βαρβάρου λεληθμένη,

Olympiodorus in Ruhnken on Timæus, v. Ταλασιουργία, καρδίας ἄσσην, which constr. is supported by the Aldine reading. Also in Bacch. 607. the reading edited by Brunck, σαρκὸς τρόμον, seems better than σάρκας τρόμου. MS. E. καρδίαν ἄτης." Porson. The word ἄση is of very rare occurrence: in the only two places of a tragic writer, viz. Æsch. Ag. 129. 709. where, on account of the metre, critics had decided that it should supersede ἄτα, Hermann and Blomfield have restored ἄγα. It exists in a fragm. of Sappho, μή μ' ἄσαισι μηδ' ἀνίσαισι δάμνα, Πότνια, θυμόν. Observe the use of ἔπαυσε in this line, which is frequent in the 1st aor.: *is wont to quiet*. See 130.

248. "φίλων Ald. φίλον Brunck from MSS. A. L. Again Euripides, in whose judgment one friend is μυρίων κρείσσων ὁμαίμων (Orest. 796.), would not put an associate in competition with a friend. I have therefore given πρὸς ἡλικας, *ad æqualium ætatem*, as Phœn. 1761. πρὸς ἡλικας φάνηθι σάς." Porson. Elmsley farther remarks, that ἡλικας is also required by the metre, if Porson's canon, Or. 64. be true: *When a word ends in a short vowel, followed by two consonants, before which it might remain short, I scarcely think that any legitimate instances can be found, where that syllable is lengthened*. Elmsley also prefers φίλων, because the tragic writers more frequently use φίλων τις, ἐχθρῶν τις, θεῶν τις, ἀνθρώπων τις, &c. than φίλος τις, ἐχθρὸς τις, &c.

249. "Antipater Stobæi lxn. p. 417. 40. αἱ μὲν γὰρ ἄλλαι κοινωνίαι καὶ ἐτέρας τινὰς ἀποστροφὰς ἔχουσι· ταύτας δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν, τὴν τοῦ ἀνδρός." Porson.

250. λέγουσι δ' ἡμᾶς, *they say of us*: Aristoph. Ach. 593. Ταυτὶ λέγεις σὺ τὸν στρατηγὸν, πτωχὸς ὢν; See above, v. 60. Matth. Gr. Gr. § 410. Hec. 972.

λέγουσι δ' ἡμᾶς, ὡς — ζῶμεν, for λέγουσι δ' ὡς ἡμεῖς ζῶμεν: the oldest instance of this constr. is in Hom. Il. B. 409. Ἥιδεε γὰρ κατὰ θυμὸν ἀδελφεὸν, ὡς ἐπονεῖτο. See also Eur. Hec. l. c.

252. "Ennius in Varro de L. L. v. p. 60. ed. Scaliger 1581. Nonius v. Cernere: 'Nam ter sub armis malim vitam cernere, Semel quam modo parire.'" Porson.

παρ' ἀσπίδα Στῆναι, *to stand by the shield*, i. e. in the ranks. See Liddell's Lex. Phœn. 1015. Στάντες παρ' ἀσπίδ' οὐκ ὀκνήσουσιν θανεῖν. Virg. Æn. xi. 282. Stetimus tela aspera contra. Milton, P. L. ii. 204. *Who at the spear are bold*.

254. ἀλλ' οὐ γὰρ — i. e. ἀλλὰ διὰ τί οὕτω λαλῶ; αὐτὸς γὰρ κ. τ. λ. *but yet the same reasoning has not come to you and to me*: i. e. you cannot fully enter into this detail of my distresses. See Hec. 712. Also Porson on Or. 485. Πρὸς τόνδε σοφίας τίς ἂν ἀγὼν ἦκοι πέρι;

258. λεληθμένη, *carried off*. Schol. ὥσπερ δεινοπαθοῦσα τοῦτο λέγει· ὡς προσδοκῆσασα μὲν σύνοικον ἔξειν τὸν

οὐ μητέρ', οὐκ ἀδελφόν, οὐχὶ συγγενῇ,
 μεθορμίσασθαι τῇσδ' ἔχουσα συμφορᾶς.
 τοσοῦτον οὖν σοῦ τυγχάνειν βουλήσομαι,
 ἣν μοι πόρος τις μηχανή τ' ἐξευρεθῇ,
 πόσιν δίκη τῶνδ' ἀντιτίσασθαι κακῶν,
 τὸν δόντα τ' αὐτῷ θυγατέρ', ἣν τ' ἐγῆματο,
 σιγᾶν· γυνὴ γὰρ τᾶλλα μὲν φόβου πλέα,
 κακὴ τ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾶν.

260

265

ἴδονα, δεινότερα δὲ αἰχμαλώτου πα-
 θούσα.

260. μεθορμίσασθαι, i. e. ὥστε μεθ.
 to put in at a safer harbour; to find
 refuge from. Thus below, v. 442. Σολ
 δ' οὔτε πατρὸς δόμοι, Δύστανε, μεθορμύ-
 σασθαι Μόχθων πάρα.

261. Eur. Hipp. 708. Τοσόνδε μοι
 παράσχετ' ἐξαίτουμένην, Σιγῇ καλύ-
 πτειν, ἃ νῦν δὲ εἰσηκούσατε.

Βουλήσομαι, I shall be glad, for
 βούλομαι: Soph. Œd. T. 1077. τοῦμὸν
 δ' ἐγὼ, Κεῖ σμικρόν ἐστι, σπέρμ' ἰδεῖν
 βουλήσομαι: Œd. C. 1299. Καὶ ταῦτ'
 ἀφ' ὧμῶν, ὦ ξένοι, βουλήσομαι, Καὶ
 ταῦνδ' ἀδελφαῖν, καὶ πατρὸς κυρεῖν ἐμοί.

264. "Thus all edd. (except Lasc.
 who has ἐγείματο) and MSS. with
 Eust. II. Θ. p. 694. 24=573. 44.
 Grammarians lay it down as a rule,
 that γαμεῖν is applied to a man, γα-
 μεῖσθαι to a woman, which rule is cer-
 tainly generally observed. Anacreon
 however in Ammonius has Ἐκεῖνος
 οὐκ ἔγημεν, ἀλλ' ἐγῆματο. The Anti-
 Atticista in Montfaucon Bibl. Coisl.
 p. 482. cites from Ἀντιφάνους Ἀσώτοις,
 ἐγημάμην, spoken by a man of himself.
 But I agree with Valck. in considering
 these as used figuratively, in the same
 sense as Electra says of Ægisthus,
 Electr. 936. Ὁ τῆς γυναικὸς, οὐχὶ
 τάνδρὸς ἢ γυνή. Martial: uxori nubere
 nolo meæ. Perhaps therefore in order
 to put a similar sarcasm into the mouth
 of Medea, we may read ἦτ', which
 evidently could easily be turned into
 ἦν τ'. On the other hand Medea her-
 self, v. 606. uses γαμοῦσα in speaking
 of herself. We may also read ἦ τ'
 ἐγῆματο, as in 290. τὸν δόντα καὶ
 γήματα καὶ γαμουμένην." Porson. The

latter reading is adopted by Elmsley,
 who remarks that the construction is
 the same as in v. 515. πτωχοὺς ἀλᾶσ-
 θαι παῖδας, ἦ τ' ἔσωσά σε, for ἐκείνην
 τε ἦ. Cf. 751. See Liddell's Lex.

265. "φόβου Ald. But φόβου lib.
 P., and, I think, other MSS., certainly
 C. Thus also the ed. of Lasc. Schol.
 Soph. Antig. 61. Stobæus, p. 308.
 ed. Grot. The same error had crept
 into Hec. 245. In the next verse
 Brunck has edited κακὴ τ' from the
 conjecture of Tyrwhitt; κακὴ δ' edd.
 MSS. Stob. the Scholiast here and on
 Soph., but there Brunck has tacitly
 edited κακὴ τ'." Porson.

φόβου πλέα. Æsch. Prom. 721. Πρό
 γε στενάζεις, καὶ φόβου πλέα τις εἶ.
 Pers. 602. ἤδη πάντα μὲν φόβου πλέα.
 "The fem. and neuter plur. πλέαι,
 πλέα, do not come from πλέως, but
 from the old word πλέος, whence came
 πλέον Eur. Alc. 730. (=743. ed.
 Monk, who has edited πλέων:) and,
 instead of which Hom. and Hesiod
 have πλείος. Od. Δ. 319. M. 92. Il.
 Θ. 162." Matth. Gr. Gr. § 117.

266. "κακὴ τ' ἐς ἀλκὴν, i. q. ἀλκῆς
 κενή." Elmsl. Before εἰσορᾶν there-
 fore we must again understand κακὴ:
 Thuc. vi. 38. κακοὶ προφυλάσσονται.
 "The infin. is put after many adj.
 expressing fitness, ability, by which a
 verb following is affected; e. g. δυ-
 νατὸς, ἀδύνατος. Thuc. i. 139. Λέγειν
 τε καὶ πράσσειν δυνατώτατος.—δενδὸς
 strong in any thing, adapted, fitted for
 any thing. Eur. Ph. 739. ἐνδυστυ-
 χῆσαι δεινὸν εὐφρόνης κνέφας.—ικανὸς,
 proper, qualified. Xen. Mem. ii. 9. 4.
 Ἀρχέδημον πάνν μὲν ἱκανὸν εἰπεῖν τε
 καὶ πράξαι.—ἐπιτήδειος, adapted, suit-

ὅταν δ' ἐς εὐνὴν ἡδικομένη κυρῇ,
οὐκ ἔστιν ἄλλη φρὴν μιαίφονωτέρα.

Χο. δράσω τάδ' ἐνδίκως γὰρ ἐκτίσει πόσιν,
Μήδεια, πενθεῖν δ' οὐ σε θαυμάζω τύχας.
ὀρῶ δὲ καὶ Κρέοντα τῆσδ' ἄνακτα γῆς
στείχοντα, καινῶν ἄγγελον βουλευμάτων.

270

ΚΡΕΩΝ.

σέ, τὴν σκυθρωπὸν καὶ πόσει θυμουμένην
Μήδειαν, εἶπον τῆσδε γῆς ἔξω περᾶν

able. Herod. ix. 7. τῆς γε ἡμετέρης ἐπιτηδεωτάτον ἔστι ἐμμαχέσασθαι τὸ Θριάσιον πεδῖον, *campus maxime idoneus in quo pugna committatur*. Thus also after ἀγαθός. The same relation obtains also in many combinations with ῥάδιος, χαλεπός, &c." Matth. Gr. Gr. § 532. Horace Od. i. 12. 26. *superare pugnis Nobilem*.

267. 'Es, quod attinet ad: Thuc. i. 1. Οὐ μεγάλα οὔτε κατὰ πολέμους οὔτε ἐς τὰ ἄλλα. Med. 1088. *προφέρειν εἰς εὐτυχίαν τῶν γειναμένων*. See v. 467. 547. Matth. Gr. Gr. § 578.

ἡδικημένη κυρῇ, *she happens to be wronged*. Soph. Phil. 30. ὁρᾷ καθ' ἑκτον μὴ κατακλιθεῖς κυρῇ. See above v. 26. Matth. Gr. Gr. § 553. Cf. Juvenal, Sat. xiii. 191.

269. δράσω τάδ': cf. 187. 923. 1015. "δράσων L. δρᾶσον Ald. ἐκτίσει Ald. and, I believe, all edd. prior to mine. And thus in every instance in the second persons of the indic. pass., unless where I notice a difference; which is not strange, if you observe, that Lasc. has βούλην in v. 864. δοκῆς 956. although he immediately subjoins δοκεῖς." Porson.

270. "θαυμάσω L." Porson. "The fut. is θαυμάσομαι. Æsch. Prom. 475. Τὰ λοιπὰ μου κλύουσα, θαυμάσει πλέον. See also Eur. Alc. 155. Iph. T. 1318." Elmsl.

273. σέ, τὴν σκ. The article is frequently used to express vehemence, indignation, or irony: thus Creon ad-

dresses Antigone, Soph. Ant. 441. Σέ δὴ, σέ τὴν νεύουσιν ἐς πέδον κάρα, Φῆς, ἡ καταρῇ μὴ δεδρακέναι τάδε; thus Mercury accosts Prometheus, Æsch. Pr. 980. Σέ τὸν σοφιστὴν, τὸν πικρῶς ὑπέρικρον, τὸν ἐξαμαρτόντ' εἰς θεοὺς ἐφημέροισι Πορόντα τιμὰς, τὸν πυρὸς κλέπτην λέγω. See Monk on Eurip. Alcest. 714. Matth. Gr. Gr. § 275.

274. "εἶπον for λέγω. Eur. Suppl. 1170. Παισὶν δ' ὑπέειπον τοῖσδε τοὺς αὐτοὺς λόγους. Hermann with too great refinement turns it by *edictum volo*." Elmsl. "The aor. is put in the sense of the present, even where it cannot be rendered to *be wont*, especially in the Tragedians. Soph. Aj. 536. 'Ἐπῆνεσ' ἔργων καὶ πρόνοιαν ἦν ἔθου. Eur. Or. 1687. 'Ἰδοὺ μεθίμ' Ἐρμῶν ἄπὸ σφαγῆς, Καὶ λέκτρ' ἐπῆνεσ', ἦνικ' ἂν διδῶ πατήρ. Soph. El. 668. 'Ἐδεξάμην τὸ ρηθέν· εἰδέναι δέ σου Πρώτιστα χρήζω, τίς σ' ἀπέστειλεν βροτῶν; In Latin and English the present must be used here; but in Greek the aor. seems here also to retain a sense very nearly related to its proper one, of an action completely finished, in which no alteration can be made, and to be used, in order to express the action completely determined, every doubt as to its truth and unalterableness being removed." Matth. Gr. Gr. § 506. The 2 aor. εἶπον being the only tense in use from the obsolete ἔπω, its meaning is variable. Elmsl. produces an

φυγάδα, λαβοῦσαν διςσὰ σὺν σαυτῇ τέκνα,
καὶ μή τι μέλλειν, ὥς ἐγὼ βραβεὺς λόγου
τοῦδ' εἰμὶ, κοῦκ ἄπειμι πρὸς δόμους πάλιν,
πρὶν ἂν σε γαίης τερμόνων ἕξω βάλω.

275

Μη. αἶ αἶ πανώλης ἢ τάλαιν' ἀπόλλυμαι·
ἐχθροὶ γὰρ ἐξίασι πάντα δὴ κάλων,
κοῦκ ἔστιν ἄτης εὐπρόσοιστος ἔκβασις.
ἐρήσομαι δὲ, καὶ κακῶς πάσχουσ' ὅμως,
τίνος μ' ἕκατι γῆς ἀποστέλλεις, Κρέον;

280

Κρ. δέδοικά σ', οὐδὲν δεῖ παραμπέχειν λόγους,

instance from Aristoph. Eccl. 254. where it is used for the fut. ἐρῶ.

277. οὐκ ἄπειμι, I will not return: cf. Eur. Hec. 401.

278. πρὶν ἂν—βάλω: see the note on v. 222.

280. "ἐξίασι L." Porson. The latter is the proper reading: ἐξίασι is from ἔξιμι, to go forth: ἐξίασι from ἐξίημι, are letting out all their ropes.

κάλων: Schol. οἱ ἐχθροὶ ὤρμηται πάντα τρόπον πρὸς ἡμᾶς· ἀπὸ μεταφορᾶς τῶν οὐριοδρομούντων καὶ χαλώντων πρὸς τὸ πνεῦμα τοὺς ἀρτεμόνας: Anglice: crowd all their sail. "Aristoph. Eq. 753. Νῦν δεῖ σε πάντα δὴ κάλων ἐξίεναι σεαυτοῦ: [i. e. jam omnis conatus est tentandus: Damin.] Eur. Herc. F. 833. ἔλαυνε, κίνει, φόνιον ἐλεί κάλων. Tro. 94. ὅτ' ἂν στράτευμ' Ἀργεῖον ἐξή κάλως." Elmsl. The Greeks also use the proverbial expression, πάντα λίθον κινεῖν, to leave no stone unturned.

281. εὐπρ. ἔκβ. a convenient landing, a port to which I can flee for refuge: a continuation of the metaphor drawn from naval affairs: cf. 260.

282. "εἰρήσομαι A. L. λέγουσ' A. Brunck prefers, καὶ ξένη περ ὅσ' ὅμως, without reason, if I judge rightly. Persons in misfortune do not presume to address those in whose power they are with freedom. Thus Hecuba 240. requests permission to ask a question of Ulysses. Wyttenbach also approves of the received reading." Porson. See note on v. 500.

284. "παραμπέσχειν Ald. and all edd. prior to Brunck's, except that of Lasc., which has παραμπέσχειν: παραμπέχειν A. Flor. παραμπέσχειν B. D. E. παραμπέχειν lib. P. παραμπέχειν Beck, after Brunck: rightly. Toup (Add. ad Theocr. xxi. 26.) defends the common reading, but not confidently, under the idea that the same rules apply to a liquid before a mute, as to a mute before a liquid. Wyttenbach also, p. 55. does not consider it faulty, because he thinks that an anapæst may possibly be admitted into the fourth foot. But granting that anapæsts are not to be violently displaced if all the MSS. agree, yet it is useless to endeavour to retain them, where the majority are adverse. Besides, the tragic writers never admit περὶ before a vowel, either in the same or in different words, into iambs, trochaics, or, in my opinion, into legitimate anapæstics. Indeed they do not grant admission to a verb or a substantive thus compounded even into the chorusses; very rarely to an adjective or adverb. In Æsch. Ag. 224. is περιόργως, ibid. 1457. περιώδυνος. In the Phædra of Sophocles, Stob. Eccl. p. 133. περιώσι' ἄφικτά τε μήδεα. Cœd. T. 1218. περί-αλλα: and this probably Sophocles wrote in a very corrupt passage of the Thamyras in Plutarch ii. 1093. D. thus: ἐκ τε νόμων, οὐδ' Θαμύρας περί-αλλα μουσοποιεῖ. But whether they are the words of Soph. or Plut., περί-αλλα must be read without division.

μή μοί τι δράσης παῖδ' ἀνήκεστον κακόν.
 ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος.
 σοφῇ πέφυκας, καὶ κακῶν πολλῶν ἴδρις,
 λυπεῖ δὲ, λέκτρων ἀνδρὸς ἐστερημένη.
 κλύω δ' ἀπειλεῖν σ', ὡς ἀπαγγέλλουσί μοι,

285

The word is used by Aristoph. Thesm. 1070. τί ποτ' Ἀνδρομέδα περιάλλα κακῶν μέρος ἐξέλαχον; which passage, if taken from the Andromeda of Eurip., belongs to an illegitimate system, as appears from the preceding verses. Hence also the emendation of Dawes on Soph. Œd. T. 1505. μή σφε περιῖδης for μή σφε παρίδης is refuted. The frequent occurrence of περιῖδεν in the comic writers, is an argument that the tragic were not at liberty to use it. Unless you rather decide that παρίδης is a gloss upon the actual word, read, μή παρά σφ' ἴδης. But you will say, Euripides himself has περιάγουσιν. He has, it is true; but in the Cyclops 686. a satyric drama; in which class the laws of tragedy are more frequently violated, and those of comedy adopted; which may be proved by another example. Clemens Alexandrinus, Strom. v. p. 716. 7. and Eusebius, Præp. Ev. xiii. 13. p. 680. cite some verses of Sophocles, in which the word ἐπημφισμένος occurs. The tragic writers however would, in my opinion, reject this as well as περιάγουσιν, and for the same reason. But in the same verses also occur the words πτίλον, ἐπημερύωσεν, ὁλοσχερής, ἐθόρνυτο, not one of which a tragic writer could have been permitted to use. For ἐθόρνυτο indeed Clem. Alex. has ἐθόρνυτο, but this is an evident gloss. The verses therefore are borrowed from a satyric drama. It may be added, that whenever the tragic writers employ a word compounded with περί, they remedy the difficulty by a tmesis: as Bacch. 619. Τῷδε περί βρόχους ἔβαλλε γόνασι καὶ χηλαῖς ποδῶν; and similarly Tro. 561. in Cornut. de N. D. p. 184. Κορυφῇ δὲ θεῶν, ὁ περί χθόν' ἔχων Φαιεινὸς αἰθέρ. I notice in passing, that the verb ἐμερνοῦν and its com-

pounds do not appear in Stephens or Scapula. [The new ed. of the former has supplied the omission.] Hence also it is plain, that the verses cited from the Sisyphus of Euripides by Pseudo-Plut. de Placitis Philos. i. 7. are more correctly attributed to Critias the tyrant by Sext. Empir. adv. Mathem. ix. 54. Τοιοῦσδε περιέστησεν ἀνθρώποις φόβου Στοιχους." Porson. The form ἀμπέχειν is found in Æsch. Pers. 849. Prom. 520. but ἀμπίσχειν alone in Euripides. Elmsley therefore writes παραμπίσχειν or παραμπισχεῖν.

285. ἀνῆκ. κακόν. Blomf. on Choëph. 509. notices the frequency of this epithet in the Greek writers. Il. O. 217. Ἴστω τοῦθ' ὅτι νῶϊν ἀνῆκεστος χόλος ἔσται. Theognis 76. Μή ποτ' ἀνῆκεστον, Κύρνε, λάβης ἀνίην. Herod. iii. 154. ἐαυτὸν λωδᾶται λώδην ἀνῆκεστον. Xen. Œc. ii. 7. μή τι ἀνῆκεστον κακὸν πάθης.

286. ξυμβ. κ. τ. λ. "Many things contribute (their share) of this fear: i. e. join in causing it." Liddell's Lex. On this use of the gen. see Matth. Gr. Gr. § 316. Eur. Hec. 948.

289. "ἀπειλεῖν Ald. membrana: ἀπειλεῖς B. D. Cott. L. ἀπειλαῖς Flor. Musgrave has edited from a conjecture of Tyrwhitt, ἀπειλεῖν σ', Brunck from his own, χόλος δ' ἀπειλεῖς. But tautologies of this nature do not appear to me very repugnant to the taste of Euripides. Hel. 1059. Βούλει λέγεσθαι, μὴ θανῶν, λόγῳ θανεῖν; which Reiske and Musgr. correct with too great freedom, but Brunck quotes without suspicion on Soph. El. 61." Porson. A more appropriate instance of tautology is in Eur. Phœn. 744. "Ἐπ' ἀνδρας αὐτοῖς φασιν, ὡς ἤκουσ' ἐγὼ, which is cited by Elms. on Eur. Bacch. 770. Κάκενὸς φασιν αὐτὸν, ὡς ἐγὼ κλύω.

τὸν δόντα, καὶ γήμαντα, καὶ γαμουμένην
δράσειν τι· ταῦτ' οὖν, πρὶν παθεῖν, φυλάξομαι.
κρεῖσσον δέ μοι νῦν πρὸς σ' ἀπέχθестhai, γύναι,
ἢ μαλθακισθένθ' ὕστερον μέγα στένειν.

290

Μη. Φεῦ, Φεῦ. οὐ νῦν με πρῶτον, ἀλλὰ πολλάκις, Κρέον,
ἔβλαψε δόξα, μεγάλα τ' εἴργασται κακά. 295
χρὴ δ' οὐποθ', ὅστις ἀρτίφρων πέφυκ' ἀνὴρ,
παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς.
χωρὶς γὰρ ἄλλης, ἧς ἔχουσιν ἀργίας,

290. τὸν δόντα—δράσειν τι, *that you will do the father, and husband, and bride some mischief.*

292. ἀπέχθестhai. "It is evident that ἀπεχθέσθαι is the correct accentuation. The present is ἀπεχθάνομαι, the aor. ἀπηχθόμην, as from αἰσθάνομαι and πυνθάνομαι, ἡσθόμην and ἐπυνθόμην." Elmsl.

293. "Remark the difference that the change of a letter produces. The ed. of Lascaris has, totally contrary to the sense, στένειν." Porson.

294. οὐ νῦν με πρ. κ. τ. λ. cf. 447. "In l. 1221. ἀλλὰ πολλάκις is omitted. Thus οὐ νεωστὶ Heracl. 485. Οὐς ἐγὼ οὐ νῦν πρῶτον, ἀλλ' δεῖ ἐπίσταμαι Thuc. vi. 38." Class. J. 55. p. 121.

"Κρέων Lasc. which ought to be admitted, if it were quite certain that the tragic writers always placed a long syllable, when possible, in the end of a senarius. In the next line Stobæus (p. 143. Grot.) has γλώσσα for δόξα, wrong as regards the sense, and contrary to the metre. See the note on Hec. 298." Porson.

295. εἴργασται: used actively: see Hec. 264. 789. thus below v. 1127. ἡκισμένη has an active sense.

296. χρὴ δ' οὐπ. [ἄνδρα] ὅστις κ.τ.λ. See note on Hec. 759.

297. "ἐκδιδάσκεσθαι is used in the peculiar sense of the middle voice. A master διδάσκει a boy; a father who sends him to a master for instruction, διδάσκειται. But these distinctions are not always observed by the poets." Porson. "The middle often expresses an action which took place at the com-

mand of the subject, or with regard to it, which is expressed in English by *to cause*. Herod. i. 31. Ἀργεῖοι σφέων εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφούς, *having caused statues to be made*. Διδάσκειν, *to teach*: διδάσκεσθαι, *to cause to be taught*. Thuc. i. 130. of Pausanias: τράπεζαν Περσικὴν παρέτίθετο, as Xen. Hier. i. 19, 20." Matth. Gr. Gr. § 492. c. On the middle voice, see Tate in Mus. Crit. p. 102. Theatre of the Greeks, p. 334. Valpy's Greek Gr. p. 36.

ἐκδιδάσκεσθαι σοφούς. "The construction of the verbs *to make*, &c. is followed by διδάσκειν, παιδεύειν, τρέφειν, *to educate one, to bring one up to any thing*. Eur. El. 379. ἀλλ' ἔχει νόσον Πενία· διδάσκει δ' ἄνδρα χ' ἡ χρεια σοφόν, *makes him wise*. Heracl. 576. διδάσκέ μοι Τοιούσδε τοῦσδε παῖδας, εἰς τὸ πᾶν σοφούς, "Ὡς περ σύ. Plat. Menon. p. 376. Οὐκ ἀκήκοας, ὅτι Θεμιστοκλῆς Κλεόφαντον τὸν νῦν ἱππία μὲν ἐδιδάξατο ἀγαθόν, *made him be brought up a good rider*. Soph. Œd. C. 919. Καὶ τοί σε Θῆβαι γ' οὐκ ἐπαίδευσαν κακόν." Matth. Gr. Gr. § 414. The phrase may be explained as elliptical: παῖδας ἐκδ. (ὥστε εἶναι) σοφούς.

298. "Brunck has edited ἀλκῆς from the MS. A., which he explains by χωρὶς ἀλκῆς ὄντες, and then joins φθόνον with ἀργίας. But ἄλλης is preserved by Aristot. Rhet. ii. 21. who also has ἀνδρῶν for ἀστῶν. Αὐτῆς may also be read for ἄλλης. Otherwise ἄλλης must be taken πλεοναστικῶς, instances of which I think that I have

φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῇ.
 σκαιοῖσι μὲν γὰρ καινὰ προσφέρων σοφά, 300
 ὁόξεις ἀχρεῖος κοῦ σοφὸς πεφυκέναι.
 τῶν δ' αὖ δοκούντων εἰδέναι τι ποικίλον
 κρείσσων νομισθεῖς, λυπρὸς ἐν πύλει φανεῖ.
 ἐγὼ δὲ καὐτῇ τῇσδε κοινωνῶ τύχης.
 σοφὴ γὰρ οὔσα, τοῖς μὲν εἴμ' ἐπίφθονος, 305
 τοῖς δ' αὖ προσάντης· εἰμὶ δ' οὐκ ἄγαν σοφή.
 σὺ δ' οὖν φοβεῖ με, μή τι πλημμυλὲς πάθῃς.

met with in Eur. For ἀργίας Wytténbach proposes αἰτίας, which is plausible." Porson. "A similar collocation is found in Soph. El. 763. μέγιστα πάντων ὧν ὕπαι' ἐγὼ κακῶν. Ἄλλος is used pleonastically in Soph. CEd. I. 7. "A γὰρ δικαίων μὴ παρ' ἀγγέλων, τέκνα, Ἄλλων ἀκούειν. Plato Symp. 191. Ἀπέθνησκον ὑπὸ τοῦ λιμοῦ καὶ τῆς ἄλλης ἀργίας, διὰ τὸ μηδὲν ἐθέλειν χωρὶς ἀλλήλων ποιεῖν." Elmsl. "Euripidis verba sunt sanissima et ἑλληνικώτατα. Conf. Aristoph. Ran. 1154. χωρὶς γὰρ ἄλλης ξυμφυρᾶς ἐλήλυθε. Demosth. 367. Καὶ μὴν, ὅτι χωρὶς τῆς ἄλλης αἰσχύνῃς καὶ ἀδοξίας, ἣν τὰ πεπραγμένα ἔχει, καὶ μεγάλοι κίνδυνοι περιεστᾶσιν ἐκ τούτων τὴν πόλιν, ῥάδιον δεῖξαι." Jacobs Anthol. Pal. 973. The line may be rendered: *For besides the incapacity which they otherwise have:* Herod. vii. 164. διὰ δικαιοσύνην τὴν οἱ αὐτοὶ ἄλλην συνῆδε ἐοῦσαν.

299. ἀλφάνουσι, in the same sense as ἐκτῆσαντο, incur, 220. This word occurs in no other passage of the tragedians. It is found in some fragments of comic writers preserved by Suidas. Hence the deriv. ἀλφιστής, in Hom.

300. "σοφά most edd. and MSS. But MS. B. and ed. Lasc. ἔπη. My belief is, that this reading originated in the *cura secunda* of Eur. himself. For our author being *eueπίφορος* εἰς τὸ σοφὸς, this failing could not escape his old enemy. Aristophanes therefore introduces Mnesilochus, the father-in-law of Eurip., thus arguing, Thesm. 1141. Σκαιοῖσι γάρ τοι καινὰ προσφέρων σοφά, Μάτην ἀναλίσκοις ἄν. Euripides there-

fore, feeling this sarcasm, seems to have changed σοφά into ἔπη. See below on v. 1314." Porson.

301. ἀχρεῖος, like the Lat. *inutilis*, often conveys a stronger sense of *mischievous, dangerous*.

302. ποικίλον, intricate, abstruse, curious, artful, tricky: properly applied to embroidery: Eur. Andr. 929. Σοφῶν, πανούργων, ποικίλων λαλημάτων. Soph. CEd. C. 762. μηχανήματα ποικίλον. The Lat. word *varius* is also applied to the mind: Sallust B. J. 5. Animus audax, subdolos, varius. See Blomf. Gl. Æsch. Pr. 316. Cf. Thuc. vi. 16. Οἶδα δὲ, ὅσοι ἐν τινος λαμπρότητι προσέχον, ἐν τῷ κατ' αὐτοὺς βίῳ λυπηροὺς ὄντας.

305. "After this verse followed τοῖς δ' ἡσυχάλα, τοῖς δὲ δευτέρου τρόπου, transferred hither from v. 804. In 306. Musgr. conjectures, but not happily, λῆμα, κοῦκ, for εἰμὶ δ' οὐκ. The words, as edited, are those of Medea speaking modestly of herself and designedly depreciating her own abilities." Porson. See Hec. 1167.

306. προσάντης, in the way of others, offensive to them. See v. 382. Heavy. σκληρὸς, ἐναντίος, δυσχερὴς, ἐχθρὸς, ἀηδής. Its primary meaning is uphill, steep. Lat. *acclivis, adversus*.

307. πλημμυλὲς, derived by the Grammarians from πλῆν and μέλος, is literally out of tune, grating, discordant: Lat. *absonus*: metaphorically injurious, hurtful, offensive. There is however no other compound of πλῆν analogous to it.

οὐχ ᾧδ' ἔχει μοι, μὴ τρέσῃς ἡμᾶς, Κρέον,
 ἄστ' εἰς τυράννους ἄνδρας ἐξαμαρτάνειν.
 σὺ γὰρ τί μ' ἡδίκηκας ; ἐξέδου κόρην
 ὅτω σε θυμὸς ἤγεν· ἀλλ' ἐμὸν ποσιν
 μισῶ· σὺ δ', οἶμαι, σωφρονῶν ἔδρας τάδε.
 καὶ νῦν τὸ μὲν σὸν οὐ φθονῶ καλῶς ἔχειν·
 νυμφεύετ', εὖ πράσσοιτε· τήνδε δὲ χθόνα
 ἑατέ μ' οἰκεῖν· καὶ γὰρ ἡδίκημένοι
 σιγησόμεσθα, κρεισσόνων νικώμενοι.

310

315

Κρ. λέγεις ἀκοῦσαι μαλθάκ', ἀλλ' εἴσω φρενῶν
 ὀρρώδία μοι, μή τι βουλευσῇς κακόν.
 τοςῶδέ γ' ἦσσον ἢ πάρος πέποιθά σοι.

308. οὐχ ᾧδ' ἔχει μοι, *I am not in such circumstances, I have not the power*: 721. οὕτω δ' ἔχει μοι. *Soph. Œd. C. 599. Οὕτως ἔχει μοι.*

310. ἐξέδου, *you have married your daughter*. "The active voice is more usual in this signif.: ἐξέδωκας *Eur. Suppl. 133. ἐκδώσειν Iph. A. 132. 687. 729. El. 249. ἐκδοῦναι Iph. A. 736. 964.* The middle voice is found in *Herod., Plato, Demosth., Plut.*" *Elmsl.*

312. οἶμαι, *Angl. I suppose, no doubt*: cf. 332. *Eur. Hipp. 363. ψυχράν μὲν, οἶμαι, τέρψιν*: (see *Monk's note*:) 581. Καὶ τῷ μὲν, οἶμαι, δρᾶν τάδ' οὐ φρονεῖν δοκῶ. The *Lat. verb credo* is used parenthetically with the same ironical force: *Æn. vii. 297. at, credo, mea numina tandem Fessa jacent, odiis aut exsaturata quievi*: *x. 29. equidem, credo, mea vulnera restant.*

314. "τὴν δὲ δὴ *Ald. τήνδε δὲ A. L. and probably others.* But it may suffice to notice once for all, that the clear testimony of two MSS. possesses more weight in establishing a reading, than the tacit consent of a hundred in defending one already admitted." *Porson.* *Elmsl.* in *Eur. Heracl. 1026.* corrects τήνδε δὲ πόλιν for τήνδε δὴ πτ. See *Brunck* on *Apoll. Rh. ii. 1155.*

315, 316. ἡδίκημένοι, νικώμενοι. On this use of the masc. by a female see *Hec. 509.*

316. κρεῖσσ., *overpowered by*

superior authority: *Soph. Aj. 1353. τῶν φίλων νικώμενος*: *understand πρὸς*: *Eur. Fr. Dan. 19. πρὸς τοῦ παρόντος ἱμέρου νικώμενος*: *Fr. Incl. xl. 4. πρὸς τέκνων νικώμενον*: *Antioch. Fr. ix. 3. τὰ πολλὰ πρὸς φίλων νικώμενοι.*

317. "Dawes (*M. Cr. 100.*) cites ἀκούειν, but no alteration is necessary." *Porson.* "The infin. is particularly frequent after adjectives. *Il. K. 437. θελεῖν ἀνέμοισιν ὁμοῖοι, for κατὰ τὴν δρόμον. Eur. Iph. A. 275. κατειδόμεν πρύμνας σῆμα ταυρόπουον ὄρν, πάροικον Ἀλφεόν*: 318. δὴ μὲν, οὐχ ὁ τοῦδε, μῦθος κυριώτερος λέγειν, *potior dictu. Theocr. ii. 20. λευκοτέρα πακτᾶς ποτιδεῖν. Horace Od. iv. 2. niveus videri.* Particularly after *ῥάδιος, χαλεπός.*" *Matth. Gr. Gr. § 534. b. See 266. 321.*

318. βουλευσῇς. "Eurip. wrote, if I mistake not, μή τι βουλεύῃς κακόν. The sense of this verse is not the same as of v. 37. δέδοικα δ' αὐτήν, μή τι βουλεύσῃ νέον. For there the nurse fears lest Medea should do some mischief at a future time. Here Creon suspects that she is at that moment plotting something, and speaking differently from her thoughts." *Elmsl.* *Schæfer* connects εἴσω φρενῶν with *βουλεύσῃς.*

319. τοςῶδέ γ' ἦσσον [νῦν] ἢ πάρος: *Phœn. 913. Βούλει συ μέντοι [νῦν], κοῦχλ' βουλήσει τάχα.* See *Hec. 28.*

γυνή γὰρ ὀξύθυμος, ὥς δ' αὖτως ἀνὴρ,
 ῥάων φυλάσσειν, ἣ σιωπηλὸς σοφός.
 ἀλλ' ἔξιθ' ὥς τάχιστα, μὴ λόγους λέγε·
 ὥς ταῦτ' ἄραρε, κοῦκ ἔχεις τέχνην, ὅπως
 μενεῖς παρ' ἡμῖν, οὔσα δυσμενῆς ἐμοί.

320

Μη. μὴ πρὸς σέ γούνων, τῆς τε νεογάμου κόρης.

325

320. "αὖτως Lasc. Ald. and other edd." Porson. "This I consider right; for the accent shows that it is not derived from αὐτός, but from αὐτη, as οὕτως from οὗτος. Hermann (Diss. de Pron. αὐτός § xv.) observes that οὕτως signifies *sic, αὕτως hoc ipso modo, in like manner.*" Elmsl. See Liddell's Lex.

321. ῥάων φυλάσσειν Schol. ἀντὶ τοῦ φυλαχθῆναι καὶ τηρηθῆναι· ἐνεργητικὸν ἀντὶ παθητικοῦ· τοῦτο δὲ ἔθος ὡς ἐπιτοπλεῖστον τοῖς Ἀττικοῖς. See similar instances in the note on v. 317. Dawes M. Cr. 100. quotes Hom. Il. Ω. 243. ῥῆϊτεροι γὰρ ῥᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε Κεῖνον τεθνηῶτος ἐναίρεμεν: Il. M. 63. Ἡ δὲ μάλ' ἀργαλήε περᾶν· σκόλοπες γὰρ ἐν αὐτῇ. Thus we say indifferently *easier to guard against and to be guarded against.*

322. "Brunck and Beck have adopted the conjecture proposed by Valck. on Phœn. 497. λόγους πλέκε, which is doubtless elegant, but I consider the received reading the true one." Porson. Elmsley shows that it is also more suitable to the sense: μὴ λόγους πλέκε would imply *speaking straightforward, μὴ λόγους λέγε is say no more, without more words.*

323. "ἄραρε Ald. ἔραρε A. L. X. Π. 1264." Porson. ἔραρε belongs to the class of Dorisms noticed by Porson on Eur. Or. 26. 1323. It occurs again vv. 415. 743. also ἀράρότως, v. 1189. "Eur. Andr. 254. Ὡς τοῦτ' ἔραρε, κοῦ μενῶ πόσιν μολεῖν:" (*this is fixed, decided.*) Elmsl.

324. "μένης L." Porson. "Both readings seem good. But where MSS. differ, the future is preferable." Elmsl. Eur. Hipp. 600. Οὐκ ἐστ' ἀκούσας δέιν' ὅπως σιγήσομαι.

325. "μὴ πρὸς γονάτων Ald. I have edited from L. μὴ πρὸς σέ γούνων, concerning which form I have spoken on Phœn. 866. This form of adjuration, although well known, has been corrupted in several instances by the copyists, as in Soph. Trach. 436. Apoll. Rh. iii. 985. which are corrected by Brunck, Alcest. 281. Μὴ πρὸς τῶν θεῶν τλῆς με προδοῦναι, Ἀλλ' ἀνατόλμα. Musgrave effectually obviates the hiatus by inserting a verse from the MSS. Μὴ πρὸς παίδων, οὐς ὀρφανεῖς. But two, although slight errors, remain. For I cannot believe that the compound ἀνατολμῶ was in existence among the Greeks. The edition of Lasc. rightly gives Ἀλλ' ἀνα, τόλμα. Ἀλλ' ἀνα is a Homeric phrase, used also by Soph. Aj. 194. *The tragic writers moreover in that form of adjuration never add the article: the comic writers at their option either add or omit it, but more frequently add it.* Since therefore Lascaris omits τῶν, what is more evident, than that we should read, Μὴ πρὸς σέ θεῶν τλῆς με προδοῦναι;" Porson. Elmsley, with some reason, objects to Porson's substitution of γούνων for γονάτων, because it is not found in any instance, whereas γονάτων and γουνάτων are of frequent occurrence; and γούνα and γούνων would naturally have been preferred on metrical grounds as affording a dissyllabic foot instead of a trisyllabic.

μὴ πρὸς σέ γ., i. e. [ἰκετεύω] σέ πρὸς γ., μὴ [ἐξελάσῃς με:] cf. 849. Eur. Andr. 892. Ἀγαμέμνονος παῖ, πρὸς σέ τῶνδε γουνάτων, Οἴκτειρον ἡμᾶς: Hipp. 601. Ναὶ πρὸς σέ τῆς σῆς δεξιᾶς εὐωλένου: 603. Ὡς πρὸς σέ γυνάτων, μηδαμῶς μ' ἐξεργάσῃ. Virg. Æn. iv. 314. *per ego has lacrymas dextramque*

- Κρ. λόγους ἀναλοῖς · οὐ γὰρ ἂν πείσαις ποτέ.
 Μη. ἀλλ' ἐξελαῖς με, κούδεν αἰδέσει λιτάς;
 Κρ. Φιλῶ γὰρ οὐ σὲ μᾶλλον ἢ δόμους ἐμούς.
 Μη. ὦ πατρίς, ὡς σοῦ κάρτα νῦν μνείαν ἔχω.
 Κρ. πλὴν γὰρ τέκνων, ἔμοιγε φίλτατον πόλις. 330
 Μη. Φεῦ, Φεῦ · βροτοῖς ἔρωτες ὡς κακὸν μέγα.
 Κρ. ὅπως ἂν, οἶμαι, καὶ παραστῶσιν τύχαι.
 Μη. Ζεῦ, μὴ λάθοι σε τῶνδ' ὃς αἴτιος κακῶν.
 Κρ. ἔρπ', ὦ ματαία, καί μ' ἀπάλλαξον πόνων.
 Μη. πόνος μὲν · ἡμεῖς δ' οὐ πόνῳ κεχρήμεθα; 335

tuam te — Oro : x. 369. *per vos et fortia facta*, Per ducis Evandri nomen, devictaque bella, — Fidite ne pedibus. Terence, Andr. iii. 3. 6. *Per te Deos oro*, et nostram amicitiam, Chreme. See other examples in Monk's note on Hipp. l. c. "It was a most ancient custom (indeed it still prevails in the East) for men to embrace the knees of those from whom they solicited favour or protection. In allusion to which, and to no abstract idea of their being the seat of mercy or power, Homer frequently observes that the granting or withholding of particular blessings, lies in the knees of the Gods, *θεῶν ἐν γούνασι κείται*." Gifford on Juvenal, x. 75.

326. ἀναλοῖς : "ἀναλίσκω, I consume, waste. The tenses, except the pres. and imperf., are derived from ἀναλόω, which occurs also in the pres. and imperf. in the old Attic writers. Æsch. S. c. Th. 819. Eur. Med. 326. Thuc. ii. 24. iii. 81. vi. 12. viii. 45. fut. ἀναλώσω, aor. ἀνάλωσα, perf. ἀνάλωκα, ἀνάλωμαι, aor. pass. ἀναλώην. Since the second a in this verb is already long, it receives no augment in the old Attic writers." Matth. Gr. Gr. § 222. Soph. Aj. 1049. *τίνος χάριν τοσόνδ' ἀνάλωσας λόγον*;

327. ἐξελαῖς, the Attic fut. for ἐξελάσεις.

328. This v. and 330. afford instances of the elliptical use of γὰρ, which has been before noticed v. 254 : supply *μάλιστα*, and *οὐδὲν θάυμαστόν*.

330. Cic. de Off. i. 17. *Cari sunt parentes, cari liberi, propinqui, familiares : sed omnes omnium caritates patria una complexa est*.

331. Compare the chorus on this subject v. 627. sqq.

332. ὅπως ἂν κ. τ. λ. *just, I fancy, as circumstances may occur* : Buchanan : *Perinde, opinor, res uti sese dabit* : Schol. *μὴ καταμέμφου τοὺς ἔρωτας' ἔσθ' ὅτε γὰρ ἀγαθὸν τι ποιούσιν, ἔσθ' ὅτε δὲ κακὸν, ὡς ἂν ἡ τύχη παραγένοιτο*. Cf. 312. "Ὅπως ἂν is used in the same sense by Eurip. in Tro. 1052. EK. *οὐκ ἔστ' ἐραστῆς ὅστις οὐκ αἰ φιλεῖ*. ME. "Ὅπως ἂν ἐκῆ τῶν ἐρωμένων ὁ νοῦς." Elmsl.

333. "This order of the words seems to be required from Iph. A. 903. where is now read, *ὃς κακῶν τῶνδ' αἴτιος*. Athen. iv. p. 156. F. *εἶτα πάλιν φακοὶ προσηνέχθησαν ὅξει βεβρεγμένοι· καὶ ὁ Διῦτρεφῆς δρᾶζόμενος ἔφη, Ζεῦ, μὴ λάθοι σε τῶνδ' ὃς αἴτιος φακῶν. καὶ ἄλλος ἐξῆς ἀνεβόησε, Φακὸς σε δαίμων καὶ φακὴ τύχη λάθοι*. Hence at least we gain a line of Euripides : *Κακὸς σε δαίμων καὶ κακὴ τύχη λάθοι*." Porson.

334. "ἔρρ' is conjectured by Valck. on Hipp. 973. from v. 1343. of this play : but Brunck properly defends ἔρπε, remarking that Creon is cautious, but Jason enraged." Porson. See 404. 1240.

335. "MSS. and, I believe, all edd. before Brunck, read *πονοῦμεν ἡμεῖς κοῦ πόνῳ κεχρήμεθα* : he adopted the very certain conjecture of Musgr.,

Κρ. τάχ' ἐξ ὀπαδῶν χειρὸς ὠσθήσει βία.

Μη. μὴ ὀῆτα τοῦτό γ', ἀλλὰ σ' αἰτούμαι, Κρέον.

Κρ. ὄχλον παρέξεις, ὡς ἔοικας, ὦ γύναι.

Μη. Φευξοῦμεθ'· οὐ τοῦθ' ἰκέτευσά σου τυχεῖν.

Κρ. τί δ' οὖν βιάζει, κοῦκ ἀπαλλάσσει χθονός; 340

Μη. μίαν με μεῖναι τήνδ' ἔασον ἡμέραν,

καὶ ξυμπερᾶναι φροντίδ', ἥ φευξοῦμεθα,

παισὶν τ' ἀφορμὴν τοῖς ἐμοῖς, ἐπεὶ πατὴρ

οὐδὲν προτιμᾷ μηχανήσασθαι τέκνοις.

οἴκτειρε δ' αὐτούς· καὶ σύ τοι παιδῶν πατὴρ 345

πέφυκας· εἰκὸς δ' ἐστὶν εὐνοϊάν σ' ἔχειν·

τούμου γὰρ οὐ μοι φροντίς, εἰ φευξοῦμεθα,

appropriately comparing Orest. 1629. Ὡς τλήμων Ἑλένη, τὰμὰ δ' οὐχὶ τλήμωνα; Not less apposite is Hec. 1238. ἰλγείς· τί δ' ἡμᾶς; παιδὸς οὐκ ἄλγείν' οἰκεῖ; Beck has given πόνοι and the rest as Brunck." Porson. Χράομαι, like the Lat. *utor*, to experience, suffer: 348. ξυμφορᾷ.

336. ὠθήσῃ commonly. Brunck from MSS. ὠθήσῃ: correctly, in my opinion. There are certainly many verbs in Greek, whose fut. middle have a passive signification, but I do not remember to have seen ὠθήσομαι in this class: ἐξασθέντες occurs in Cycl. 279. ὠθήσῃ Hel. 460." Porson.

337. Μὴ δῆτα. "An usual formula in expostulations. Aristoph. Nub. 696. Μὴ δῆθ', ἰκετεύω σ', ἐνθάδ', ἀλλ' εἴπερ γε χρὴ, Χαμαὶ μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι." Elmsl. Schæfer thus points the line: μὴ δῆτα· τοῦτό γ' ἀλλὰ σ' αἰτούμαι, Κρέον· τοῦτο, sc. μεῖναι μίαν ἡμέραν. See Hec. 391. Alc. 308. μὴ δῆτα δρόσης ταῦτά γ', αἰτούμαι σ' ἐγώ.

338. ὄχλον παρέξεις. Eur. Or. 276. ὄχλον τε παρέχων παρθένῳ νύσοις ἐμαῖς. Herod. i. 155. Οὐ παύσονται οἱ Λυδοὶ, ὡς οἴκασι, πρήγματα παρέχοντες καὶ αὐτοὶ ἔχοντες. Ter. Eun. iv. 3. 11. eunuchum quem dedisti nobis, quas turbas dedit! what trouble he gave! The Latin phrase differs from the Greek in using the plural for the singular.

ὡς ἔοικας, as you seem likely, for ἔοικε, as it seems: Eur. Heracl. 681. ταυτὰ γὰρ φροντίζομεν, φίλοις παρόντες, ὡς εἰογμεν, ὠφελείν: Iph. A. 847. μνηστεύω γάμους Οὐκ ὄντας, ὡς εἴλασιν. Herod. i. c. Cic. de Amic. 2. Sed, ut mihi videris, non recte judicas de Catone.

339. φευξοῦμεθ'. "The Dorians used the circumflex in the fut., in —σω, —ξω, —ψω, in the active and middle. This Doric form moreover is used by the Attics in some verba, as πλευσοῦμαι Dem. p. 1222. Thuc. iv. 13. vii. 64. χεσοῦμαι from χέω, νευσοῦμαι from νέω Xen. Anab. iv. 3. 12. κλαυσούμεθα from κλαίω Arist. Pac. 1081. φευξεῖται Plut. 496." Matth. Gr. Gr. § 180.

344. οὐδὲν προτιμᾷ, makes it of no account; cares nothing about providing for his children: (ὥστε μ.) Æsch. Ag. 1388. Eur. Alc. 72.

345. A similar appeal is suggested by Hecuba to Polyxena, 340. ἔχεις δὲ πρόφασιν· ἔστι γὰρ τέκνα Καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην.

347. τοῦμου γὰρ οὐ μοι φρ.; for I have no thought about myself. The pron. possessive is frequently used for the personal: 313. Καὶ νῦν τὸ μὲν σὲν οὐ φθονῶ καλῶς ἔχειν: 737. τὰμὰ μὲν γὰρ ἀσθενῇ, τοῖς δ' ὄλεος ἐστὶ καὶ δόμος τυραννικός: Orest. 290. ὅταν δὲ τᾶμ' ἀθυμήσαντ' ἴδῃς: Iph. T. 1057. καὶ τᾶμ' ἐν ὑμῖν ἐστίν, ἢ καλῶς ἔχειν,

κείνους δὲ κλάω ξυμφορᾷ κεχρημένους.

Κρ. ἤκιστα τοῦμὸν λῆμ' ἔφυ τυραννικόν·
αἰδούμενος δὲ πολλὰ δὴ διέφθορα.

350

καὶ νῦν ὁρῶ μὲν ἐξαμαρτάνων, γύναι,
ὄμως δὲ τεύξει τοῦδε· προϋννέπω δέ σοι,
εἴ σ' ἡ 'πιούσα λαμπὰς ὄψεται θεοῦ
καὶ παῖδας ἐντὸς τῆσδε τερμόνων χθονὸς,
θανεῖ· λέλεκται μῦθος ἀψευδῆς ὅδε.

355

νῦν δ', εἰ μένειν δεῖ, μίμν' ἔθ' ἡμέραν μίαν·
οὐ γάρ τι δράσεις δεινὸν, ὦν φόβος μ' ἔχει.

Χο. δύστανε γύναι,

φεῦ, φεῦ, μελέα τῶν σῶν ἀχέων.

ποῖ ποτε τρέψει; τίνα προξενίαν,

360

ἢ δόμον, ἢ χθόνα σωτῆρα κακῶν

*Η μὴδὲν εἶναι καὶ στερηθῆναι πάσας :
Soph. Trach. 1069. ὡς εἰδῶ σάφα, εἰ
τοῦμὸν ἀλγεῖς μᾶλλον ἢ κείνης. See
Schæf. in Bos Ell. Gr. p. 107.

350. αἰδούμενος, through regard for
the feelings of others, by being compas-
sionate, Eur. Hec. 286. Ἄλλ', ὦ φίλον
γένειον, αἰδέσθητί με, Οἴκτειρον.

διέφθορα, in its middle sense, I have
injured myself: elsewhere it is used
actively: Hipp. 1018. εἰ μὴ τὰς φρένας
διέφθορε θνητῶν, ὅσοισιν ἀνδάνει, μον-
αρχία.

351. ὁρῶ μὲν ἐξ., I see that I am
wrong: Thuc. i. 32. καὶ ἡμεῖς ἀδύνατοι
ὁρῶμεν ὄντες περιγενέσθαι: vii. 47.
ἐώρων οὐ κατορθούντες, se non secunda
fortuna uti. See Matth. Gr. Gr. § 547.

353. "Ennius: Si te secundo lumine
hic offendero, Moriēre. ἡπιούσα L."
Porson. "Cic. pro Rabirio, c. 11.
Nemo nostrum ignorat, etiamsi experti
non sumus, consuetudinem regiam.
Regum autem hæc sunt imperia, ani-
madverte, et dicto pare; et, præter ro-
gitatum si quippiam; et illæ minæ, si
te secundo lumine hic offendero, moriere.
Idem ad Att. vii. 26. Cæsaris interdicta,
si te secundo lumine hic offendero, re-
spuuntur." Elmsl. Porson on Phœn.
1651. observes, that ἡ ἐπιούσα ἡμέρα
being a prosaic expression, the tragic

poets vary it by a circumlocution: as
in this passage, ἡ 'πιούσα λαμπὰς θεοῦ.
Rhes. 331. πέποιθα· δείξει τοῦπιδν
σέλας θεοῦ. The latter example illus-
trates the use of θεὸς for the sun: as
in Orest. 1023. φέγγος εἰσορᾶν θεοῦ.
Soph. Trach. 145. θάλλπος θεοῦ. In
Alc. 738. the article is added: Φίλον
τὸ φέγγος τοῦτο τοῦ θεοῦ.

355. "ἀψευδῆς, MSS. Par. ed. Lasc.
οὐ ψευδῆς Ald." Porson. For ἀψευδῶς,
truly. Soph. Phil. 808. ἤδε (νόσος)
μοι Ὀξεία φοιτᾷ καὶ ταχεῖ' ἀπέρχεται,
for ὀξέως, ταχέως.

356. "ἐφ' edd. MSS. X. Π. 225.
I have changed a letter, to effect an
agreement with similar passages 341.
374. 390. In v. 390. ξι X. Π. 888.
Aristoph. Lysistr. 767. Καὶ προσταλαι-
πωρήσατ' ἐτ' ὀλίγον χρόνον. Thus
Kuster, correctly. Brunck's reading,
καὶ προσσταλαιπωρήσατέ γ', ought to
be rejected, even if found in a thousand
MSS." Porson.

357. ὦν φ. μ' ἔχει, for τούτων, ἃ
φοβοῦμαι: see 420. Hor. Epod. i. 18.
Qui (metus) major absentes habet. Cf.
591.

361. χθόνα σωτῆρα: σωτῆρ is joined
to a fem. noun in Soph. Œd. T. 80. εἰ
γὰρ ἐν τύχῃ γέ τω Σωτῆρι βαίη. Æsch.
Ag. 673. τύχῃ δὲ σωτῆρ ναῦν στελοῦσ'

ἐξευρήσεις;

ὡς εἰς ἄπορόν σε κλυδωνά θεός,

Μῆδεia, κακῶν ἐπόρευσε.

Μη. κακῶς πέπρακται πανταχῇ· τίς ἀντερεῖ; 365

ἀλλ' οὔτι ταύτῃ ταῦτα, μὴ δοκεῖτέ πω·

ἔτ' εἶς ἄγωνες τοῖς νεωστὶ νυμφίοις,

καὶ τοῖσι κηδεύσασιν οὐ σμικροὶ πόνοι.

δοκεῖς γὰρ ἂν με τόνδε θωπεύσαι ποτ' ἂν,

εἰ μὴ τι κερδαίνουσιν ἢ τεχνωμένην; 370

οὐδ' ἂν προσεῖπον, οὐδ' ἂν ἠψάμην χεροῖν.

ὁ δ' εἰς τοσοῦτον μαυρίας ἀφίκετο,

ὥστ' ἐξὸν αὐτῷ τᾶμ' ἐλεῖν βουλευόμενα

γῆς ἐκβαλόντι, τήνδ' ἀφῆκεν ἡμέραν

μεῖναί μ', ἐν ἣ τρεῖς τῶν ἐμῶν ἐχθρῶν νεκρούς 375

θήσω, πατέρα τε καὶ κόρην πόσιν τ' ἐμόν.

πολλὰς δ' ἔχουσα θανασίμους αὐτοῖς ὁδοὺς,

ἐφέζετο : S. c. Th. 210. Πειθαρχία γὰρ ἐστὶ τῆς εὐπραξίας Μήτηρ, γύναι, σωτήρως.

σωτήρα (ἐκ) κακῶν : Eur. Heracl. 640. "Ὁ φίλταθ', ἥκεις ἄρα νῶν σωτὴρ βλάδης; The same ellipsis is found with the verb : Eur. Or. 770. μολόντι δ' ἐλπίς ἐστὶ σωθῆναι κακῶν.

363. κλυδωνά — κακῶν : Eur. Hipp. 824. Κακῶν δ', ὧ τάλας, πέλαγος εἰσορώ τοσοῦτον, ὥστε μήποτ' ἐκνεύσαι πάλιν, Μηδ' ἐκπεράσαι κύμα τῆσδε συμφορᾶς. Shakspeare, Hamlet, Act III. Sc. 1. "Or to take arms against a sea of troubles."

365. Eur. Alc. 630. ἐσθλῆς γὰρ (οὐδεὶς ἀντερεῖ) καὶ σώφρονος Γυναικὸς ἡμάρτηκας.

366. ἀλλ' οὔτι ταύτῃ [ὁδῷ] ταῦτα [ἀποθῆσται:] but not in this way shall these things terminate, do not suppose it : "Eur. Hipp. 41. ἀλλ' οὔτι ταύτῃ τόνδ' ἔρωτα χρὴ πεσεῖν : Æsch. Pr. 510. Οὐ ταῦτα ταύτῃ μοῖρᾳ πῶ τελεσφόρος Κράναι πέπρωται : Aristoph. Eq. 839. Οὐκ, ὠγαθοί, ταῦτ' ἐστὶ πῶ ταύτῃ, μὰ τὸν Ποσειδῶ. Ennius ap. Cic. de N. D. III. 26. Nequaquam istuc istac ibit." Elmsl. Catull. 14, 16. Non, non hoc tibi, salse, sic abibit.

369. "θωπεύσαι ποτ' ἂν Lasc. Ald. The second ἂν, which Ald. and Lasc. retain, Musgr. has improperly erased on the authority of the MSS. A. D. Cott. Flor. Brunck's *membranæ* omit both." Porson. "When in a negative or interrogative sentence ἂν is found twice, the former ἂν is joined to the neg. or interrog. on which it throws its force, and the latter to the verb, so that it increases the negation or question : so Æsch. Ag. 340. οὐκ ἂν γ' ἐλόντες αἰθῆς ἀνθάλοιν ἂν; Soph. Œd. R. 772. τῷ γὰρ ἂν καὶ μείζονι λέξαιμ' ἂν ἢ σοί;" Jelf's Gr. Gr.

370. εἰ μὴ τι κ., except I had some advantage or scheme in view. "Εἰ is generally omitted in this constr. Eur. Hipp. 1331. Ἐπεὶ, σάφ' ἴσθι, Ζῆνα μὴ φοβουμένη, Οὐκ ἂν ποτ' ἦλθον εἰς τὸδ' αἰσχύνῃς ἐγώ : i. e. εἰ μὴ ἐφοβούμην." Elmsl.

373. ἐξὸν αὐτῷ : when it was in his power : on this use of a neuter participle, see Hec. 118. So παρὸν below v. 449.

ἐλεῖν, to conquer, foil, frustrate, destroy : v. 386.

οὐκ οἶδ' ὅποια πρῶτον ἐγχειρῶ, φίλαι·
 πότερον ὑφάψω δῶμα νυμφικὸν πυρὶ,
 ἢ θηκτὸν ὥσω φάσγανον δι' ἥπατος,
 σιγῇ δόμους εἰσβᾶς, ἵν' ἔστρωται λέχος.
 ἀλλ' ἔν τι μοι πρόσαντες· εἰ ληφθήσομα
 δόμους ὑπερβαίνουσα καὶ τεχνωμένη,
 θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλιον.
 κράτιστα τὴν εὐθείαν, ἣ πεφύκαμεν
 σοφαὶ μάλιστα, φαρμάκοις αὐτοὺς ἐλεῖν.
 εἶεν. καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις;
 τίς γῆν ἄσυλον καὶ δόμους ἐχεγγύους

380

385

381. "Valck. and Pierson consider this verse as spurious, but I rather adopt the opinion of Brunck; I have therefore retained it here, but rejected it above after v. 40." Porson. On the metre of this verse see the note on v. 221.

382. πρόσαντες, in my way: see v. 306. Eur. Or. 788. Κεῖνδ μοι μόνον πρόσαντες. Cf. Eur. Iph. T. 100. ἦν δ' ἀνοίγοντες πύλας Ληφθῶμεν, εἰσβάσεις τε μηχανώμενοι, θανοῦμεθ'.

385. κράτιστα [κατὰ] τὴν εὐθείαν [ὁδόν], it is best to kill them with poison, in the direct method, in which we are most expert. On κράτιστα for κράτιστον, see Hec. 1089. So ξύγγνωστ' v. 491. 701.

386. σοφαί. "We certainly were mistaken, to suppose that Porson had forgotten his own rule in allowing σοφαὶ to stand. [See Hec. 509.] And yet in preferring σοφαὶ as the better reading, we had strong grounds to go upon. For Medea speaks of herself not merely as one woman of many that were clever at mischief in general, but as surpassing all other women in the particular skill of poisons and drugs. Nor is it in the manner of Eurip. to write, σοφαὶ πεφύκαμεν, so nakedly and unpreparedly, for *WE WOMEN* are expert, without the word *γυναικες* somewhere in the sentence. See Med. 233. 408, 409. 885, 886." J. Tate in Mus. Crit. p. 329.

These arguments are conclusive in favour of σοφαί, which Elmsley also defends, observing that if the female sex in general had been alluded to, δόλοις, τέχναῖς, μηχαναῖς, or something similar would have been specified, but that the magic art was peculiarly ἡ εὐθεία ὁδὸς to Medea. This reasoning however is not satisfactory, because women are throughout the classical writers celebrated for that art, which Pliny, l. xxv. c. 2, calls *feminarum scientiam*. Ovid, Her. xii. 167. (*Medea Jasoni*.) *Ipsi me cantus, herbæque, artesque relinquunt?* Nil Dea, nil Hecates sacra potentis agunt?

"κτανεῖν Ald. ἐλεῖν Lasc. and most MSS." Porson. The former is a gloss upon the latter: in Iph. T. 823. Elmsl. would read ἐλὼν for κτανῶν.

387. καὶ δὴ τ., and accordingly they are dead, i. e. suppose that they are dead, *fac mortuos esse*: see below 1104. Eur. Hipp. 1011. Æsch. Eum. 883. Herod. vii. 10. 2. Καὶ δὴ καὶ συνήνεικε ἢ τοι κατὰ γῆν ἢ καὶ κατὰ θάλασσαν ἐσσωθῆναι, ἢ καὶ κατ' ἀμφότερα.

388. ἐχεγγύους: Hesychius: *πιοτούς, βεβαίους, ἐξ αὐτῶν ἔχοντας τὴν ἐγγύην*: the same as *φερέγγυος*: Herod. vii. 49. *Οὔτε γὰρ τῆς θαλάσσης ἐστὶ λιμὴν, — ὅστις — φερέγγυος ἐστὶ διασῶσαι τὰς ναῦς*. See Blomf. Gl. Æsch. S. c. Th. 392.

- ξένος παρασχών, ῥύσεται τούμὸν δέμας;
οὐκ ἔστι· μείνας' οὖν ἔτι σμικρὸν χρόνον, 390
ἣν μὲν τις ἡμῖν πύργος ἀσφαλῆς φανῇ,
δόλῳ μέτειμι τόνδε καὶ σιγῇ φόνον·
ἣν δ' ἐξελαύνη ξυμφορὰ μ' ἀμήχανος,
αὐτὴ ξίφος λαβοῦσα, κεῖ μέλλω θανεῖν,
κτενῶ σφε· τόλμης δ' εἶμι πρὸς τὸ καρτερόν. 395
οὐ γὰρ, μὰ τὴν δέσποιναν, ἣν ἐγὼ σέβω
μάλιστα πάντων, καὶ ξύνεργον εἰλόμην,
Ἑκάτην, μυχοῖς ναίουσαν ἐστίας ἐμῆς,
χαίρων τις αὐτῶν τούμὸν ἀλγυνεῖ κέαρ.
πικροὺς δ' ἐγὼ σφι καὶ λυγροὺς θήσω γάμους, 400
πικρὸν δὲ κῆδος, καὶ φυγὰς ἐμὰς χθονός.
ἀλλ' εἶα, φεῖδου μηδὲν, ὣν ἐπίστασαι,
Μῆδεια, βυυλεύουσα καὶ τεχνωμένη.
ἔρπ' εἰς τὸ δεινόν· νῦν ἀγὼν εὐψυχίας·
ὀρᾷς ἅ πάσχεις; οὐ γέλωτα δεῖ σ' ὄφλειν 405

389. "X. Π. 887. *dēmas* τόδε, elegantly; but I am unwilling to make any alteration on this sole authority." Porson. Cf. 531.

391. *πύργος*, a protection, defence, retreat: Alc. 322. καὶ παῖς μὲν ἔρσην πατέρ' ἔχει πύργον μέγαν.

394. *κεῖ μέλλω θανεῖν*. See 74. Porson on Eur. Orest. 922. observes that μέλλω is properly construed with the aorist, referring to v. 1594. of that play, μέλλω κτανεῖν σοῦ θυγατέρ', εἰ βούλει μαθεῖν: Æsch. Prometh. 629 = 646. *Μῆτοι με κρύψης τοῦθ' ὕπερ μέλλω παθεῖν*: The other tenses to which μέλλω is joined are the present and the future. See Matth. Gr. Gr. § 502.

395. Eur. Heracl. 562. Ἐπεὶ σφαγῆς γε πρὸς τὸ δευδὸν εἰμ' ἐγώ. See below 404. Eur. Hec. 513.

396. "Toup on Longinus, c. xvi. has noticed this passage as ridiculed by Eupolis: Οὐ γὰρ, μὰ τὴν Μαραθῶνι τὴν ἐμὴν μάχην, Χαίρων τις αὐτῶν τούμὸν ἀλγυνεῖ κέαρ." Porson.

398. *ἐστίας ἐμῆς*. See Monk on Eur. Alc. 163.

399. *χαίρων*, with impunity. Soph. Ed. T. 363. Ἄλλ' οὐ τι χαίρων δις γε πημονὰς ἐρεῖς. The reverse of this is κλάων: Eur. Hipp. 1089. κλάων τις αὐτῶν ἄρ' ἐμοῦ γε δίξεται;—Heracl. 271. κλάων ἄρ' ἄψι τῶνδε, to your cost.

400. "Brunck has given from his *membranæ* σφι for σφιν." Porson. Elmsley prefers σφιν, which, he remarks, is in many instances necessary to the metre, but σφι in none.

401. *φυγὰς ἐμὰς [ἐκ] χθονός*: see above, v. 361.

402. ἀλλ' εἶα: *εἶα*: 816. 1237.

404. Virg. Æn. vi. 252. Nunc opus est animis, opus est et pectore firmo.

405. *γέλωτα—ὄφλειν*: to incur ridicule: see v. 481. 581. 1045. 1224. and note on Hec. 327. Elmsley shows that ὄφλειν is the correct mode of accentuation, it being the 2 aor. of ὀφείλω or ὀφλισκάνω. See Liddell's Lex.

τοῖς Σισυφείοις, τοῖς τ' Ἰάσονος γάμοις,
γεγῶσαν ἐσθλοῦ πατρὸς, Ἡλίου τ' ἄπο.
ἐπίστασαι δέ· πρὸς δὲ καὶ πεφύκαμεν
γυναῖκες, εἰς μὲν ἔσθλ' ἀμνηχανώταται,
κακῶν δὲ πάντων τέκτονες σοφώταται.

410

Χο. ἄνω ποταμῶν ἱερῶν

στροφή α.

χαροῦσι παγαί,

καὶ δίκαια καὶ πάντα πάλιν στρέφεται.

ἀνδράσι μὲν δόλιαι βουλαί· θεῶν δ'

οὐκέτι πίστις ἄραρε.

415

τὰν δ' ἐμὰν εὐκλειαν ἔχειν βιοτὰν

στρέφουσι φᾶμαι.

406. τοῖς Σισυφείοις, i. e. to Creon, who was the son of Sisyphus: τοῖς τ' Ἰάσονος γάμοις, i. e. to Glaucus, his daughter: γάμοι in the plur. for a wife occurs above v. 18. "The poets often use the plural merely to give weight to the idea: Eur. Hec. 403. χάλα τοκεῦσιν (for μητρὶ) εἰκότως θυμουμένους. So in Lat. *parentes, liberi, filii*. In the traged. to express fondness: τὰ φίλτατα, τὰ παιδύματα, &c." Jelf's Gr. Gr. p. 7. Also, as in this passage, to express irony.

408. ἐπίστασαι δέ· Schol. ἐπίστασαι δὲ μηχανὰς μὲν τινάς, δι' ὧν αὐτοὺς φονεύσεις: rather: but you know this without admonition.

πρὸς δέ, sc. τούτοις, and moreover: 702. ὅλωλα· καὶ πρὸς γ' ἐξελαύνομαι χθονός.

411. "Critics notice from Hesychius that Euripides is indebted for this proverb to Æschylus. (Eum. 520. ἄνω γὰρ ἂν ῥέοι τὰ πράγμαθ' οὕτως, εἰ πταζόμεσθα δῆ.)" Porson. Horace Od. i. 29. 10. quis neget arduis Pronos relabi posse rivos Montibus, et Tiberim reverti? Ovid. Trist. i. 7. In caput alta suum labentur ab æquore retro Flumina.

ποτ. ἱερῶν: cf. 842. Gray's Progr. of Poetry: 'The sacred source of sympathetic tears.'

414. δόλιαι. Matth. Gr. Gr. § 117. observes that most adjectives in εἰος

and ιος, derived from substantives, have but two terminations, but that the older writers and Attics use these also with three. On the other hand, Porson, Hec. 147. notices that adj. of three terminations are frequently used as common by the Attics.

415. πίστις—θεῶν, confidence in the Gods, i. e. in an engagement ratified by oaths: the same as ὅρκων πίστις, 492. Eur. Hipp. 1040. Ὀρκους παρασχών, πίστιν οὐ σμικρὰν θεῶν: 1309. Ὀρκων ἀφείλε πίστιν. Thuc. v. 30. θεῶν γὰρ πίστεις ὁμόσαντες. See v. 729. ἀλλὰ πίστις εἰ γένοιτό μοι τούτων, some pledge, guarantee for the fulfilment of these engagements: which is followed by an oath in v. 744: whence it appears that πίστις is not restricted to the junction of hands as stated by Porson v. 22. A similar use of the gen. is found in Eur. Or. 123. νερτέρων δωρήματα, offerings to the dead: Soph. Ant. 1185. εὐγμάτα Παλλάδος, prayers to Pallas. See Matth. Gr. Gr. § 313.

417. στρέφουσι. Elmsl. would read στρέψουσι to effect a correspondence with the antistr. v. 427. or στέφουσι according to Reiske's emendation, in this sense: τὰν δ' ἐμὰν βιοτὰν στέφουσι φᾶμαι, ὥστε εὐκλειαν ἔχειν: but στρέφουσι is clear with the same construction, public opinion is changing, or effecting a change in my life, i. e. my character, so as to have good report. Cf.

ἔρχεται τιμὰ γυναικείῳ γένει·

οὐκέτι δυσκέλαδος

φάμα γυναικας ἔξει.

420

Μοῦσαι δὲ παλαιγενέων

ἀντιστρ. α'.

λήξουσ' αἰοιδᾶν,

τὰν ἐμὰν ὑμνεῦσαι ἀπιστοσύναν.

οὐ γὰρ ἐν ἀμετέρῃ γνώμῃ λύρας

ᾧπασε Δέσπιν αἰοιδᾶν

425

Φοῖβος ἀγήτωρ μελέων· ἐπεὶ ἀντ-

άχησ' ἄν ὕμνον

ἀρσένων γέννα. μακρὸς δ' αἰὼν ἔχει

πολλὰ μὲν ἀμετέραν

ἀνδρῶν τε μοῖραν εἰπεῖν.

430

σὺ δ' ἐκ μὲν οἴκων πατρίων ἔπλευσας

στροφή β'.

μαινομένα κραδίᾳ,

Alc. 639. πάσαις δ' ἔθηκεν εὐκλε-
έστατον βίον Γυναῖξιν, ἔργον τλάσσει
γενναῖον τόδε.

420. See note on 357.

422. λήξουσ' αἰοιδᾶν: Horace has
imitated this construction: Od. ii. 9.
17. *desine mollium Tandem querela-*
rum: iii. 27. 69. *abstineto irarum*.

423. ὑμνεῦσαι, the Ionic or Doric
form for ὑμνοῦσαι, *descanting upon*:
this verb is used in a reproachful sense
in Æsch. S. c. Th. 6. Εἰ δ' αὖθ', ὃ μὴ
γένοιτο, συμφορὰ τύχοι, Ἑτεοκλέης ἂν
εἰς πολλὸν κατὰ πόλιν Ὑμνοῖθ' ὕπ'
ἀστῶν φροιμίῳ πολυβόροισι. Soph.
El. 381. ὥσα δ' ἐν κατηρεφεί Στέγγι,
χθονὸς τῇσδ' ἐκτὸς, ὑμνήσεις κακά. In
Æsch. Prom. 122. 666. Blomf. has
edited εἰσοιχνουσίην and πολοῦμεναι for
εἰσοιχνεύουσιν and πολεούμεναι. Monk
also Hipp. 168. αὐτοῦν for αὐτευν.
Elmsl. retains ὑμνεῦσαι, but with he-
sitation. See v. 458.

ὕμν. τὰν ἐμ. ἀπ. The Schol. cites
Hesiod 373. ὃς δὲ γυναικὶ πέποιθε,
πέποιθ' ὅγε φηλήτρσι. Od. Λ. 455. ἐπεὶ
οὐκέτι πιστὰ γυναικί.

425. "B. C. D. L. ἔπνευσε, which is
good in itself, but detrimental to the
metre. Hom. Od. Θ. 498. Δεὸς ᾧπασε

Δέσπιν αἰοιδῆν." Porson. On the constr.
of ᾧπασε with ἐν, see Porson's note
on v. 629. Also Liddell's Lex., 'Εν,
I 6.

426. "ἀγήτωρ L. Φοῖβος ἀγήτωρ
μελέων Eust. Il. A. p. 19, 28=8, 45.
Hence, observes Bentley, is confirmed
the various reading in Horace, Carm.
iv. 6. 25. *Ductor Argeæ fidicen Tha-*
lia, Phæbe. Next, ἀντάχῃσαν ὕμνον is
the common reading: ἀντάχῃσαν ὕμνοι
Eust. Il. Z. p. 364, 13=491, 8. ἀν-
τάχῃσεν ὕμνον C. Critics vie with
each other in correcting, ἀντάχῃσ' ἂν
ὕμνον." Porson.

427. ἀντάχῃσ' ἂν for ἀντάχῃσα, not
ἀντάχῃσε: the elision of ε before ἂν
being, as Elmsl. remarks, when com-
pared with that of α, in the ratio of one
to ten. Translate thus: *I would have*
chantered a strain responsive to the male
sex: for the annals of time can furnish
much to say on our side as well as that
of men.

431. "Thus Ald. πατρώων L. πα-
τρώων Brunck, from his *membrana*:
but I cannot believe that this shortens
the penultima." Porson. See the note
on Hec. 80.

διδύμους ὀρίσασα πόντου

πέτρας· ἐπὶ δὲ ξένα

ναίεις χθονὶ, τὰς ἀνάνδρου

435

κοίτας ὀλέσασα λέκτρον,

τάλαινα, Φυγὰς δὲ χώρας

ἄτιμος ἐλαύνει.

βέβακε δ' ὄρκων χάρις, οὐδ' ἔτ' αἰδῶς

ἀντιστρ. β'.

Ἑλλάδι τᾷ μεγάλη

440

μένει, αἰθερία δ' ἀνέπτα.

σοὶ δ' οὔτε πατὴρ δόμοι,

δύστανε, μεθορμίσασθαι

μόχθων πάρα, τῶν δὲ λέκτρων

ἄλλα βασιλεία κρείστων

445

δόμοισιν ἐπέστα.

ΙΑΣΩΝ.

οὐ νῦν κατεῖδον πρῶτον, ἀλλὰ πολλάκις,

433. ὀρίσασα, Schol. ἀντὶ τοῦ διαστείλασα καὶ διεξελοῦσα τὰς Συμπληγάδας. ἤτοι διαπλεύσασα καὶ διελθοῦσα· παρόσον δύο τινῶν ὑποκειμένων, ὁ μέσον γινόμενος ἐκάτερον ὀρίζει. See v. 2. Eur. Suppl. 554. διχῆ δ' ἀντίπορον Γαίαν ἐν αἴσᾳ διατέμνουσα πόρον κυματίας ὀρίζει: "i. e. pertransiens Bosphorum ad terram oppositam, Asiam pervenit: διχῆ διατ. πόρ. κυμ. ὁρ. γ. ἀντ. igitur ὀρίζειν γαίαν, ad terram accedere: ἐξορίζειν γαίαν, terram desistere: Eur. Heracl. 16. "Ἄλλην ἐπ' ἄλλης ἐξορίζοντες πόλιν: διορίζειν, a loco in locum movere: Hel. 401. Στράτευμα κῶπῃ διορίσας Τροίαν ἔπι." Stanley.

436. κοίτας λέκτρον. Porson on Hec. 298. has noticed that such pleonasm is not rare in the Tragedians. Blomf. in the Gloss. on Æsch. Pers. 425. has collected numerous instances: those most analogous to this passage are λέκτρων κοίτας Alc. 946. λέκτρων εὐναί Æsch. Pers. 549. εὐνῆς λέχος Soph. Ant. 422.

441. "μένει edd. MSS. The reading

of the MS. D., μένει, suits the metre better. The first syllable in ὑμνήσω is short in Bacch. 72. as Musgr. remarks." Porson.

αἰθερία δ' ἀνέπτα, i. e. δι' αἰθέρα, seu eis αἰθέρα: cf. 214. Hom. Il. A. 497. ἡερίῃ δ' ἀνέβη μέγαν οὐρανόν, for ἡρι, early. Thuc. viii. 39. πλέουσai πελάγια. Hec. 791. ἀφῆκε πόντιον, for eis πόντον.

442. "οὔτε edd. MSS. οὐδὲ Brunck. Next, for ἀλλὰ Brunck has embraced ἐπεὶ, the conjecture of Musgr., which Beck has not ventured to do. No one will be surprised at Brunck's emendation of οὐδὲ, who has read his note on Orest. 295. I have altered nothing in the text but accents and stops; but I think that the whole passage ought to be read thus: Σοὶ δ' οὔτε πατὴρ δόμοι, Δύστανε, μεθορμίσασθαι Μόχθων πάρα, σῶν τε λέκτρων Ἄλλα βασιλεία—. πάρα Lasc. μεθορμίσασθαι governs a gen., as above 260. Alcest. 809. Ἄλλα Heath." Porson. Cf. 692.

444. πάρα is for πάρεσι: τῶν λέκ-

τραχεῖαν ὀργήν, ὡς ἀμήχανον κακόν.
 σοὶ γὰρ παρὸν γῆν τήνδε καὶ δόμους ἔχειν,
 κούφως φερούσῃ κρεισσόνων βουλευµατα, 450
 λόγων ματαίων οὐνεκ' ἐκπεσεῖ χθονός.
 κάμοι μὲν οὐδὲν πρᾶγμα · μὴ παύσῃ ποτὲ
 λέγουσ', Ἰάσων ὡς κάκιστος ἔστ' ἀνὴρ.
 ᾧ δ' εἰς τυράννους ἔστί σοι λελεγµένα,
 πᾶν κέρδος ἡγοῦ ζημιουμένη φυγῇ. 455
 καγὼ μὲν αἰεὶ βασιλέων θυμουμένων
 ὀργὰς ἀφῆρουν, καὶ σ' ἐβουλόμην μένειν.
 σὺ δ' οὐκ ἀνίεις μαρίας, λέγουσ' αἰεὶ
 κακῶς τυράννους · τοιγὰρ ἐκπεσεῖ χθονός.
 ὅμως δὲ κακ τῶνδ' οὐκ ἀπειρηκῶς φίλοις 460
 ἦκω, τοσόνδε προσκοπούμενος, γύναι,

τρων κρείσων, supplanting his marriage, i. e. you his wife.

448. τρ. ὀργήν, ὡς ἀμ. κ., for ὡς τρ. ὀργῇ (ἐστίν) ἀμ. κ.: see 453.

449. παρὸν, it being in your power: see 373.

451. ἐκπεσεῖ χθ., you will be banished: 459.

452. κάμοι μὲν οὐδ. πρ., to me it is no concern: "πρᾶγμ', & μὴ Musgr., without reason." Porson. Musgrave's emendation, (as Elmsley observes,) according to which παύσῃ is made the fut., would require οὐ instead of μὴ. In prohibitions with μὴ, the subj. aor. is used for the pres. imper. See Matth. Gr. Gr. § 511.

453. Elmsley proposes a very elegant and probable emendation, λέγουσ' Ἰάσων, ὡς κάκιστός ἐστ' ἀνὴρ: cease not to say of Jason, that he is a most worthless man. Instances of this construction occur above vv. 250. 448.

455. πᾶν κ. ἡγοῦ, tucro appone. "Nostri, think yourself well off. Eur. Heracl. 959. καὶ κερδανεῖς ἅπαντα (semel tantum moriendo), χρῆν γὰρ οὐχ ἅπαξ Θνήσκειν σε, πολλὰ πῆματ' ἐξειργασμένον." Elmsl. "Thuc. viii. 66. Κατάπληξιν τοιαύτην ὥστε κέρδος ὁ μὴ πάσχων τι βίαιον ἐνόμιζε. Aristoph. Plut. 493." Class. J. 56. p. 319.

ζημιουμένη, for ζημιῶσθαι. A similar construction occurs in Herod. ix. 79. χάριν ἴσθι ἔων ἀπαθῆς, consider it a kindness that you are unpunished. Matth. Gr. Gr. § 351.

458. ἀνίεις μ., did not, or would not give up your folly, in always abusing the royal family. "Matthiæ ἀνίης. [This reading Scholefield adopts] But the imperf. ἀνίεις remittebas, corresponds better with ἀφῆρουν and ἐβουλόμην. The construction however is remarkable. On ἀνίεις depends not only the gen. μαρίας, but the part. λέγουσα: thus 421. Μοῦσαι δὲ παλαίγενέων λήξουσ' αἰοιδᾶν τὰν ἐμὴν ὕμνεῦσαι ἀπιστοσύναν. Soph. El. 1312. Καπεὶ σ' ἐσείδον, οὐποτ' ἐκλήξω χαρᾶς, Δακρυρροοῦσα." Elmsl.

460. ἀπειρηκῶς φίλοις, Schol. οὐ παντελῶς ἀπεγνωκῶς τὴν πρὸς σὲ φιλίαν, not failing in or weary of friendly offices. Eur. Or. 91. ἀπείρηκεν κακοῖς. See Hec. 930. "Eur. Andr. 87. Ὁρᾶς; ἀπαυδᾶς ἐν κακοῖς φίλοισι σοῖς. Schol. ἀπαγορεύεις βοηθεῖν τοῖς φίλοις, οὐσιν ἐν κακοῖς." Elmsl.

461. "τὸ σὸν γε Ald. X. Π. 246. which Beck has edited: τὸ σὸν δὲ Lasc. τοσόνδε A. B. D. P. This error is frequent. In Soph. CEd. T. 570. τοσόνδε γ' οἶσθα, conversely in Trach.

ὥς μήτ' ἀχρήμων ξὺν τέκνοισιν ἐκπέσῃς,
μήτ' ἐνδεής του· πόλλ' ἐφέλκεται φυγῇ
κακὰ ξὺν αὐτῇ· καὶ γὰρ εἰ σύ με στυγεῖς,
οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτέ.

465

Μη. ὦ παγκάκιστε, τοῦτο γὰρ σ' εἰπεῖν ἔχω,
γλώσση μέγιστον εἰς ἀνανδρίαν κακόν·
ἦλθες πρὸς ἡμᾶς, ἦλθες, ἔχθιστος γεγώς;
οὔτοι θράσος τόδ' ἐστίν, οὐδ' εὐτολμία,
φίλους κακῶς δράσαντ' ἐναντίον βλέπειν,
ἀλλ' ἡ μεγίστη τῶν ἐν ἀνθρώποις νόσων
πασῶν, ἀναίδει· εὖ δ' ἐποίησας μολών.
ἐγὼ τε γὰρ λέξασα, κουφισθήσομαι

470

53. καὶ με χρὴ φράσαι τὸ σὸν, ought to be edited." Porson.

464. The sense requires that με should be emphatic: εἰ σὺ μὲ στυγεῖς: in opposition to σοὶ in the next line. Cf. 1244. καὶ γὰρ εἰ κτενεῖς σφ', ὅμως φίλοι γ' ἔφυσαν.

467. Elmsley joins γλώσση with εἰπεῖν, in this order: τοῦτο γὰρ μέγιστον κακὸν εἰς ἀνανδρίαν γλώσση εἰπεῖν ἔχω σε, citing as parallel, Andr. 452. οὐ λέγοντες ἄλλα μὲν Γλώσση, φρονούντες δ' ἄλλ' ἐφευρίσκεισθ' αἰεῖ; where however γλώσση has a peculiar emphasis which is not discoverable in the passage before us. I connect it therefore with παγκάκιστε, thus: ὦ παγκάκιστε γλώσση, τοῦτο γὰρ μέγιστον κακὸν εἰς ἀνανδρίαν ἔχω εἰπεῖν σε: which gives a sense similar to v. 582. and renders the word ἀνανδρίαν intelligible, by implying that Jason had not the manliness to own his cruelty, but sought by duplicity and specious arguments to conceal the real nature of his conduct: that 'all was false and hollow, though his tongue dropped manna.' In this interpretation, the separation of γλώσση from παγκάκιστε, is not more harsh than that of κακῶς from λέξασα in v. 473. Otherwise there is not much difficulty in connecting γλώσση with μέγιστον κακόν, the strongest reproach that my tongue can

utter; as in Virgil, sic ore locuta est, voce refert. On εἰς, with respect to, see above 267. and εἰπεῖν with the accus. Hec. 972. Κακὸν has the same meaning in Eur. Alc. 692. τίν' αὖχεῖς—Κακοῖς ἐλαύνειν, to assail with reproaches.

468. "After this verse used to follow, erroneously, from v. 1321. θεοῖς τε κάμοι, παντί τ' ἀνθρώπων γένει. Brunck has erased it. Greg. Naz. seems to have had this verse in his copy, X. Π. 286." Porson.

469. θράσος. The Schol. observes that Eurip. has been censured for using θράσος instead of θάρσος, since τὸ μὲν ἐπὶ κακοῦ καὶ ῥησκινοδύνου τάσσεται, τὸ δὲ ἐπὶ ἀγαθοῦ; θάρσος signifying the confidence of conscious integrity, θράσος the effrontery of unblushing villainy. The distinction however is not observed; but, as Monk remarks on Alc. 260., they are as much synonymes as κάρτος and κράτος, καρδία and κραδία.

470. ἐναντίον is used adverbially: to look them in the face: see Hec. 961.

471. In a fragment of the Ino, Eurip. terms envy πασῶν μεγίστην τῶν ἐν ἀνθρώποις νόσων. Cf. Xen. Cyr. i. 2. 7. ἡ ἀναισχυντία—μεγίστη δοκεῖ εἶναι ἐπὶ πάντα τὰ αἰσχρὰ ἡγεμῶν.

473. λέξασα—κακῶς: the figure Hyperbaton, of which Elmsl. cites as an

ψυχὴν, κακῶς σε, καὶ σὺ λυπήσει κλύων.
 ἐκ τῶν δὲ πρώτων πρῶτον ἄρξομαι λέγειν. 475
 ἔσωσά σ', ὡς ἴσασιν Ἑλλήνων ὅσοι
 ταυτὸν ξυνεσέβησαν Ἀργῶν σκάφος,
 πεμφθέντα ταύρων πυρπνόων ἐπιστάτην
 ζεύγλῃσι, καὶ σπεροῦντα θανάσιμον γύην.
 δράκοντά θ', ὃς πάγχρυσον ἀμφέπων δέρας, 480

instance Soph. CEd. T. 644. Μὴ νῦν
 δναίμην, ἀλλ' ἀραῖος, εἰ σέ τι Δέδρακ',
 δλοίμην, ὦν ἐπαιτιᾷ με δρᾶν.

474. λυπήσει. On the fut. middle
 in the pass. sense, see Hec. 813. and
 particularly Monk on Hipp. 1458.

475. Eur. Hipp. 996. πρῶτα δ' ἄρ-
 ξομαι λέγειν, "Ὅθεν μ' ὑπῆλθες πρῶτον.
 Suppl. 515=527. Καὶ πρῶτα μέν σε
 πρὸς τὰ πρῶτ' ἀμείψομαι. Aristot.
 Poët. 1. Ἀρξάμενοι—πρῶτον ἀπὸ τῶν
 πρώτων.

476. "This verse is noticed by the
 ancients for the sigmatismus, yet the
 sigma is repeated oftener in Iph. T.
 772. τὸ σῶμα σώσας, τοὺς λόγους σώ-
 σεις ἐμοί: and not more sparingly in
 Soph. CEd. T. 1481. ὡς τὰς ἀδελφὰς
 τῶσδε τὰς ἐμὰς χέρας: and in v. 425.
 of the same play [ἀ γ' ἐξισώσει σοὶ τε
 καὶ τῷς σοῖς τέκνοις], which Markland
 quotes on Iph. T. 1068. [For more
 instances, see Monk on Hipp. 1162.]
 But it is worth while to exhibit the
 entire passage of the Schol.: πλεονά-
 ζει ὁ στίχος τῷ σ. ὅθεν καὶ ὁ Πλάτων
 ἐν ταῖς Ἑορταῖς φησιν· ἔσωσας ἐκ τῶν
 σιγμάτων Εὐριπίδου. καὶ Εὐβουλος· ἐν
 δ' ἔσωσας ὡς ἴσασι σοι· καὶ παρθενεύσης
 ἔξει μοι χάριν καὶ τοῖς ἐμοῖσιν ἀγγε-
 λοῦσι πῆμασι· τὰ σίγμα συλλέξαντες ὡς
 αὐτοὶ σοφοί. The passage of Eubulus
 is mutilated and corrupt. In Plato
 Markland slightly errs in conjecturing
 Ἔσωσά σ'. But from Eustathius, II.
 K. p. 813. 46=736. 81. M. 896. 56=
 854. 49. Od. A. 1379. 58=4. 18. it is
 clear that Plato wrote thus: ἡμὰς κα-
 λῶς Ἔσωσας ἐκ τῶν σίγμα τῶν Εὐριπί-
 δου. Next Markl. well reads, καὶ, Ὡ
 παρθέν', εἰ σώσαιμί σ', εἴσει μοι χάριν;
 from Diog. L. iv. 29. Suid. v. Εἴση.
 Farther, I have written with a division

σίγμα τῶν. For Helladius in Photius
 states that the Greeks kept σίγμα un-
 declined, and that therefore we must
 read in Xen. Hell. iv. 4. 10. τὰ σίγμα
 τὰ ἐπὶ τῶν ἀσπίδων: and the words
 that follow, ψεύσει γ' ἡμεῖς τὰ σίγματα
 ταῦτα, may be corrected in the same
 way, by striking out two letters, and
 reading τὰ σίγμα ταῦτα. Barnes has
 most incorrectly given τὰ σίγματ' ἀλ-
 λέξαντες, and Musgr. wrongly τὰ σίγ-
 ματα συλλέξαντες. I have faithfully
 exhibited the reading of the old edi-
 tions. Read, Καὶ τοῖς ἐμοῖσιν ἐγ-
 γελῶσι πῆμασι, τὰ σίγμα συλλέξαν-
 τες, ὡς αὐτοὶ σοφοί. Athen. x. p.
 455. C. ἀποσχέσθαι τοῦ σίγμα. It
 occurs also as indeclinable in Plato
 (in the Cratylus and Theætetus)."
 Porson. The sigmatismus is equally
 remarkable in Eur. Ion 389. σύ γ'
 οὖν ἔσωσας τὸν σὸν, ὃν σώσαι σ' ἐχρῆν.
 In CEd. T. 371. the redundancy of the
 letter τ is remarkable: τυφλὸς τὰ τ'
 ᾧτα, τὸν τε νοῦν, τὰ τ' ὄμματ' εἶ.

477. ταυτὸν for τὸ αὐτὸ, the same.

479. "ζεύγλῃσι Ald., ζεύγλαισι
 membr. Lasc. There is a constant
 confusion in these forms; I adopt the
 former when MSS. or part of them
 give it; but I do not allow of its
 being obtruded contrary to all of
 them." Porson. Valek. and Brunck
 prefer the Ionic form. Elmsley would
 write ζεύγλῃσι without the ι sub-
 scribed, as Ἀθήνησι. "The dat. plur.
 appears to have been formed originally
 from the nom. plur., by annexing the
 syllable σι, or the vowel ι." Matth.
 Gr. Gr. § 75. The dat. follows ἐπι-
 στάτην, because ἐφίστημι takes the
 dat., as 446. δόμοισιν ἐπέστα.

480. "A remarkable instance of a

σπείραις ἔσωζε πολυπλόκοις ἄϋπνος ὦν,
 κτείνας, ἀνέσχον σοὶ φάος σωτήριον.
 αὐτὴ δὲ, πατέρα καὶ δόμους προδοῦσ' ἐμοὺς,
 τὴν Πηλιῶτιν εἰς Ἴωλκὸν ἰκόμην
 ξὺν σοὶ, πρόθυμος μᾶλλον ἢ σοφωτέρα.
 Περίαν τ' ἀπέκτειν', ὥσπερ ἄλγιστον Θανεῖν,
 παίδων ὑπ' αὐτοῦ, πάντα τ' ἐξεῖλον φόβον.
 καὶ ταῦθ' ὑφ' ἡμῶν, ᾧ κάκιστ' ἀνδρῶν, παθῶν,
 προὔδωκας ἡμᾶς· καὶνὰ δ' ἐκτήσω λέχη,
 παίδων γεγῶτων· εἰ γὰρ ἦσθ' ἅπαις ἔτι,
 ξύγγνωστ' ἂν ἦν σοι τοῦδ' ἐρασθῆναι λέχους.
 ὄρκων δὲ φρούδη πίστις, οὐδ' ἔχω μαθεῖν,
 εἰ Θεοὺς νομίζεις τοὺς τότε οὐκ ἄρχειν ἔτι,

485

490

corrupt reading, supported by very many and the best MSS.: for ἀμπεχων is found in A. B. D. Fl. P. Lasc." Porson.

482. ἂν, σοὶ φ. σωτ., I held up for you the beacon light of safety: the Latins have the phrase *facem præferre alicui*, to be a leader or guide.

485. Thuc. iii. 42. ἀξυνετώτερος ἂν δόξας εἶναι ἢ ἀδικώτερος: Herod. iii. 65. ἐποίησα ταχύτερα ἢ σοφώτερα. The Lat. idiom is the same: Cic. pro Mil. 29. Ne libentius hæc in illum evomere videar, quam verius.

487. Elmsley reads ὑφ' αὐτοῦ, which the sense seems to require. For the story; see Ovid, Met. vii.

"πάντα δ', which is equally good, L. δόμον Lib. P. and in marg. B." Porson. Elmsley considers πάντα δ' much better. The principle is explained in the note on v. 966. πάντα δ' ἐξ. φ., sc. σοῦ, removed from you every source of fear. Phœn. 998. ὡς εὖ πατρὸς ἐξεῖλον φόβον.

488. παθῶν, sc. εὖ, although you have received these benefits: this ellipsis is noticed by Bos, who gives as an instance Theognis 111. Οἱ δ' ἀγαθοὶ τὸ μέγιστον ἐπαυρίσκουσι παθόντες. In v. 690. κακῶς is to be supplied with the same verb.

491. ξ. ἂν ἦν, it would be excusable.

"σύγγνωστ' ἂν ἦν Ald. E. συγγνωστὸν ἦν A. B. D. Cott. Fl. L." Porson. On the omission of ἂν, see Matth. Gr. § 508. Obs. 1.

492. After φρούδος the verb εἰμί is often omitted: so after ἐτοιμός: see v. 612.

ἔχω for δύναμαι. "Hec. 761=759. 'Ορῶ. τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν. Phœn. 413. Ποῖον τί τοῦτ' ἔλεξας; οὐκ ἔχω μαθεῖν." Elmsl.

493. "εἰ Θεοὺς lib. P. The rest, as is generally read, ἢ Θεοὺς. Schol. Æschin. p. 768. ed. Reisk. ἢ Θεοὺς νομίζω." Porson. "In two questions which mutually exclude each other, πότερον (or Att. πότερα)—ἢ is put, or ἄρα—ἢ: or εἰ—ἢ, particularly in indirect questions; or εἴτε—εἴτε: in Epic poetry also ἢ—ἢ, e. g. Il. A. 190." Matth. Gr. Gr. § 609. Elmsl. gives the following additional instances from Homer: Il. E. 671. Μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν *Ἡ προτέρω Διὸς υἱὸν ἐργιδούποιο διῶκοι, *Ἡ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο: ibid. B. 299. τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δάωμεν, *Ἡ ἔτεον Κάλχας μαντεύεται, ἡὲ καὶ οὐχί. Also from the Tragedians; Æsch. Prom. 779. Δίδωμ'. ἐλοῦ γὰρ ἡ πόνων τὰ λοιπὰ σου φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ: Cho. 753=744. Οὐ

ἡ καινὰ κεῖσθαι Δέσμι' ἀνθρώποις τανῦν,
 ἐπεὶ ξύννοισθ' ἄ γ' εἰς ἔμ' οὐκ εὖορκος ὢν.
 Φεῦ δεξιὰ χεῖρ, ἧς σὺ πόλλ' ἐλαμβάνου,
 καὶ τῶνδε γονάτων, ὡς μάτην κεχρώσμεθα
 κακοῦ πρὸς ἀνδρὸς, ἐλπιδῶν δ' ἡμάρτομεν.
 ἄ γ', ὡς φίλῳ γὰρ ὄντι σοι κοινώσομαι,
 δοκοῦσα μή τι πρὸς γε σοῦ πράξειν καλῶς,

495

500

γάρ τι φωνεῖ παῖς ἔτ' ὢν ἐν σπαργάνοις,
 "Ἡ λιμός, ἡ διψή τις, ἡ λιφουρία" ἔχει :
 [here also Porson from a conjecture of Stanley had restored εἰ λιμός : Blomf. has retained and defended the old reading, referring to v. 877. of the same play : εἰδωμεν ἢ νικῶμεν, ἢ νικώμεθα.] Soph. *Ced. C.* 97. οἶδε γὰρ κρινούσι γε, "Ἡ χρή σε μίμνειν, ἡ πορεύεσθαι πάλιν. On the strength of these examples, Elmsley (although he admits that εἰ is the more usual construction in later writers) has retained the received reading ἦ. In Eur. *Ion* 771. we have εἰ alter *μανθάνω* : πρὶν ἂν μάθωμεν—Εἰ ταυτὰ πράσσων δεσπότης τῆς συμφορᾶς Κοινωνός ἐστιν, ἡ μόνη σὺ δυστυχεῖς.

494. "Δέσμι' ἀνθρώποις. Thus most edd.; thus the Schol. on *Æschines*; thus all MSS. whose various readings have been noted down. But the ed. of Lascaris affords a very specious reading, Δέσμι' ἐν ἀνθρώποις : [Elmsl. specifies four other MSS. which have ἐν.] For there are many nouns, which, being in the sing. only masculine or feminine, become neuter in the plural, as δῖφος δῖφρα, κύκλος κύκλα, κέλευθος κέλευθα, δεσμός δεσμά, σῖτος σῖτα. See Musgr. *Hel.* 428. And indeed Budæus and H. Steph. cite also δεσμά, from authors however of inferior note, Phalaris and Nonnus; and Steph. even suspects the passage in Phalaris to be corrupt. But it is extant in the Alexander of Soph. in Stephens v. "Ἀστὺ· οὐ γάρ τι δεσμά τοῖσιν ἀστίταις πρέπει. The plur. λύχνα is used by Herod. ii. 62. 133. Eur. *Cycl.* 514. and it should be restored to *Alcæus* in Athen. x. p. 430. D. xi. Eurip. *Med.*

p. 481. A." Porson. To this list add τράχηλος, ἑρετμός, τάρταρος, ῥύπος, μηρός, μόχλος.

τανῦν. "The article frequently stands in the accus. neut. with adverbs and prepositions accompanied by their case in the sense of adverbs, e. gr. τὸ πάρος, τὸ πρόσω, for the simple πάρος, πρόσω : τὸ πρὶν, formerly, τὸ πάλαι, of old, τὸ αὐτίκα, immediately, τανῦν, now, τὰ μέλιστα and ἐς τὰ μ., maxime, τὸ πάνπαν, τὸ παράπαν, entirely." Matth. Gr. Gr. § 283.

495. Eur. Or. 390. σῖνοιδα δέιν' εἰργασμένος. See above 26. 351. Matth. Gr. Gr. § 547. 2.

497. κεχρώσμεθα, we have been touched, clasped, embraced, not we have been polluted, as Musgr. renders it. The derivation is from χροᾶ, cutis, whence χροῖζω, (which form occurs in Eur. *Heracl.* 915. "Ἦδας τ' ἐράτῳ χροῖζει Λέχος χρυσέαν κατ' αὐλάν :) and contracted χρώζω : Phœn. 1641. σοί γ' εὖ λέλεκται, γόνατα μὴ χρώζειν ἐμὰ, Schol. ἀπτεσθαι τῶν ἐμῶν γονάτων. Eustathius also (quoted by H. Stephens under χρώζω) explains κεχρώσμεθα by ἤγουσιν ἱκετεύθημεν κατὰ δεξιὰν καὶ γόνατα. Porson on Or. 909. in explaining the similar verb χραίνω, observes that the Tragedians are fond of restoring words to their true and primitive signification. Elmsley has edited κεχρώσμεθα.

499. κοινώσομαι, sc. λόγον : the ellipsis is supplied in v. 807.

500. "δοκοῦσα μὲν τι. Thus Ald. and most others : μέντοι Schol. μέν τε Lasc. From a various reading of the MS. D. Musgr. has edited μή τι, in which the MS. C. coincides." Porson.

ὅμως δ' ἐρωτηθεῖς γὰρ αἰσχῶν φανεῖ·
 νῦν ποῖ τράπωμαι; πότῃ πατρὸς δόμους,
 οὓς σοὶ προδοῦσα καὶ πάτραν, ἀφικόμην;
 ἢ πρὸς ταλαίνας Πελοπιδᾶς; καλῶς γ' ἂν οὖν
 δέξαιντό μ' οἴκοις, ὧν πατέρα κατέκτανον.
 ἔχει γὰρ οὕτω. τοῖς μὲν οἴκοθεν φίλοις
 ἐχθρὰ καθέστηχ'· οὓς δέ μ' οὐκ ἐχρῆν κακῶς
 δρᾶν, σοὶ χάριν φέρουσα, πολέμιός μ' ἔχω.
 τοιγάρ με πολλὰς μακαρίαν ἂν Ἑλλάδα

505

Elmsl. has edited the line interrogatively, δοκοῦσα μὲν τί πρὸς γε σοῦ πράξει καλῶς; as in v. 310. σὺ γὰρ τί μ' ἠδίκηκας; where τί is equivalent to οὐδὲν without an interrogation: at the same time he remarks that δοκῶ μὴ πράξει καλῶς is not Greek, but οὐ πρ. καλ. Matthiæ however, with whom Scholefield agrees, contends in favour of μὴ, as being connected with πράξειν, not δοκοῦσα, and used in the same way as in v. 538. 771. The force of μὴ thus answers to the Latin *minime*, and μὴ τι to *ne minimum quidem*.

πρὸς γε σοῦ: "γε is peculiarly emphatic: *from such a wretch as you*: Soph. El. 612. ποίας δέ μοι δεῖ πρὸς γε τήνδε φροντίδος;" Elmsl.

501. ὅμως δ', sc. κοινώσομαι: ὅμως, thus elliptically used, is generally found at the end of a verse: Æsch. S. c. Th. 709. Πιθοῦ γυναιξί, καίπερ οὐ στέργων, ὅμως, sc. πιθοῦ: Pers. 300. πᾶν δ' ἀναπτύξας πάθος, Λέξον καταστάς, καὶ στένει κακοῖς, ὅμως· sc. Λέξον. See Blomfield's note. In v. 282. above, the proper punctuation would perhaps be, Ἐρήσονται δέ, καὶ κακῶς πάσχουσ', ὅμως.

502. "Ennius ap. Cic. de Orat. iii. 58. Quo nunc me vortam? quod iter incipiam ingredi? Domum puternamne, ane ad Pelia filias?" Porson. Compare the words of Dido, Æn. iv. 533. En quid ago? rursusne procos irrita priores Experiar?

503. Cf. 32. οἴκους θ' οὓς προδοῦσ' ἀφίκετο: 996. νυμφιδίων ἔνεκεν Λεχέων, ἃ σοὶ πολυτῶν ἀνόμως Ἄλλη ξυνοικεῖ πόσις ξυνεύνη. Eur. Hec. 980.

σοὶ, for your sake. See this use of the dat. explained in v. 6.

ἀφικόμην, sc. δεῦρο: 32. Hec. 953. συμπιτνεῖ δμῶς σέθεν, Λέγουσα μύθους, ὧν κλύων ἀφικόμην.

504. "καλῶς γ' ἂν οὖν Aldus, correctly: τανῦν Lasc. τὰ νῦν Flor. τ' ἂν οὖν, for τοι ἂν οὖν Brunck. See below 588. where no variation, at least in this phrase, is noticed." Porson. Καλῶς is used ironically, *they would give me forsooth a kind reception*: cf. v. 514.

505. "The trisyllable πατέρα in this position injures the harmony of the verse. Euripides very rarely introduces senarii of this description in the older plays, but not unfrequently in those of a more recent date. Hec. 727. ἐλθοῦσ', ἐφ' οἷσπερ Ταλθύβιος ἡγγεῖλέ μοι: 1240. Ἀχθεινὰ μὲν μοι τὰλλότριά κρίνειν κακά. See also Or. 60. 244. 487. 670. Phœn. 79. A few instances also occur in Æschylus: S. c. Th. 1030. Eum. 107. Pers. 171. 332." Elmsl. The position in the second place, as in v. 376. δήσω, πατέρα τε καὶ κόρην πόσιν τ' ἐμόν, is equally objectionable.

506. τοῖς μὲν οἴκ. φίλοις refers to πατρὸς δόμους, and οὓς δέ μ' οὐκ ἐχρῆν κακῶς δρᾶν το τάλαινας Πελοπιδᾶς.

507. ἐχθρὰ καθέστηχ', literally: *I am set down as hateful*, i. e. *I have become*, or simply *I am*.

509. πολλὰς: i. e. ἐν πολλὰς. Thuc. i. 6. οἱ πρεσβύτεροι (ἐν) αὐτοῖς. "Ἑλληνίδων Ald. Alexander Rhe-tor. p. 580. ed. Ald. and all edd. except Lasc. which exhibits ἂν Ἑλλάδα with

- ἔθηκας ἀντὶ τῶνδ'· θαυμαστὸν δέ σε 510
 ἔχω πόσιν καὶ πιστὸν ἢ τάλαιν' ἐγὼ,
 εἰ φεύξομαι γε γαῖαν ἐκβεβλημένη,
 φίλων ἔρημος, ξὺν τέκνοις μόνῃ μόνοις.
 καλὸν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ,
 πτωχοὺς ἀλᾶσθαι παῖδας, ἣ τ' ἔσωσά σε. 515
 ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν, ὃς κίβδηλος ἦ,
 τεκμήρι' ἀνθρώποισιν ὥπασας σαφῇ,
 ἀνδρῶν δ' ὅτῳ χρὴ τὸν κακὸν διειδέναι,
 οὐδεὶς χαρακτὴρ ἐμπέφυκε σώματι;
 Χο. δεινὴ τις ὀργὴ καὶ δυσίατος πέλει, 520
 ὅταν φίλοι φίλοισι συμβάλωσ' ἔριν.
 Ια. δεῖ μ', ὡς ἔοικε, μὴ κακὸν φῦναι λέγειν,

B. D. Cott. Fl. καθ' Ἑλλάδα A. For Ἑλληνίδων Herodianus in. Villosion. Anecd. Gr. t. ii. p. 90. 'Ελλάδ', ἂν being omitted in consequence of the preceding syllable. I have therefore edited that which has both more authority and more elegance." Porson. Elmsley doubts whether ἂν Ἑλλάδα is defensible, unless with πολλοῖς, which is not sanctioned by any MS. He therefore retains Ἑλληνίδων.

510. "Beck has edited θαυμαστὸν δέ σέ γ'. But a vowel cannot suffer elision in the end of a verse, unless the preceding syllable be long. He perceived that this particle was wanting; but did not see that it should be placed elsewhere. For in general a full stop is placed after v. 511. and a shorter one after 513. But since for φεύξομαι δέ, in Aldus, the MSS. A. B. D. Fl. L. afford φεύξομαι τε, while Herodian omits both, I have altered the punctuation, and for τε have substituted γε, which any one must see can be easily corrupted into the other, or be lost in the succeeding syllable γαῖ." Porson.

513. φίλων ἔρημος. On the constr. see v. 51. Hec. 1138.

ξὺν τέκνοις μόνῃ μόνοις. Eur. Hec. 1130. μόνον δὲ σὺν τέκνοισί μ' εἰσάγει.

514. καλὸν, ironically for αἰσχρὸν, as we say, much to your credit, a fine

character forsooth: Eur. Iph. A. 305. Καλὸν γέ μοι τοῦνειδος ἐξωνείδισας: Phœn. 835. Θήσῃς κάλλιστον ὄνειδος, where the Schol. well remarks: ἔστι δὲ τὸ ὄνειδος τῶν μέσων λέξεων, ὡς καὶ τύχη, καὶ δόλος, καὶ ζῆλος.

515. ἣ τ' ἔσωσά σε, i. e. ἐμέ τε, ἣ ἔσωσά σε: see the note on v. 264.

516. The words of Theognis 119. cited by Elmsl. are very parallel: Χρυσοῦ κιβδήλοιο καὶ ἀργύρου ἐνσχετος ἄτη, Κύρνε, καὶ ἐξευρεῖν βράδιον ἀνδρὶ σοφῷ. Εἰ δὲ φίλου νόος ἀνδρὸς ἐνὶ στήθεσσι λέληθε Ψυδρὸς ἔων, δόλιον δ' ἐν φρεσὶν ἦτορ ἔχει, Τοῦτο θεὸς κιβδηλότατον ποίησε βροτοῖσι, Καὶ γινῶναι πάντων τοῦτ' ἀνηρότατον: cf. Eundem v. 415.

518. Χρὴ, it is possible. Hec. 370. Οὐτ' ἐλπίδος γὰρ οὔτε του δόξης ὀρῶ Θάρσος παρ' ἡμῖν, ὡς ποτ' εὖ πρῶξαι με χρὴ: 978. Æsch. Prom. 303.

519. οὐδεὶς χ. Shakspeare in Macbeth: there is no art To find the mind's construction in the face. See Hec. 379.

520. On the quantity of ἴδομαι see the beginning of Porson's Pref. to the Hecuba.

522. "ἔοικα ed. Musgr. by an error of the press; which is worth notice lest any one should be misled by a false idea of elegance." Porson. Cf. 338.

ἀλλ' ὥστε ναὸς κεδνὸν οἰακοστροφόν,
 ἄκροισι λαίφους κρασπέδοις ὑπεκδραμεῖν
 τὴν σὴν στόμαργον, ᾧ γύναι, γλωσσαλγίαν. 525
 ἐγὼ δ', ἐπειδὴ καὶ λίαν πυργοῖς χάριν,
 Κύπριν νομίζω τῆς ἐμῆς ναυκληρίας
 σώτειραν εἶναι θεῶν τε κἀνθρώπων μόνην.
 σοὶ δ' ἔστι μὲν νοῦς λεπτὸς, ἀλλ' ἐπίφθονος
 λόγος διελθεῖν, ὡς Ἔρωσ σ' ἠνάγκασε 530
 τόξοις ἀφύκτοις τοῦμόν ἐκσῶσαι δέμας.

523. "ναὸς Lasc. νηὸς Ald. and Aesch. Theb. 62. from whence Valck. on Hipp. 1226. has intimated that this verse is borrowed." Porson.

524. ἄκρ. λ. κρ. ὑπεκδρ. Elmsley translates it *with full sails*: so Liddell's Lex. *with every stitch of sail set*: but the following passage from Aristoph. Ran. 999. will show that this is not correct: 'Ἄλλ' ὅπως, ὦ γεννάδα, Μὴ πρὸς ὀργὴν ἀντιλέξεις, Ἀλλὰ συστείλας, ἄκροισι Χρώμενος τοῖς ιστίοισιν, Εἴτα μᾶλλον, μᾶλλον ἕξεις, καὶ φυλάξεις, ἥνικ' ἂν τὸ πνεῦμα λείον καὶ καθεστηκὸς λάβῃς: which is thus well explained by the Schol.: τούτο δὲ εἰρήκεν ἐκ μεταφορᾶς τῶν πλεόντων, οἱ, ὅταν πνεῦμα σφοδρὸν ἐμπνεύσῃ, συστέλλουσι τὰ ιστία, ἵνα μὴ τῇ βιάᾳ τούτου φορᾶ ἀνατραπείη τὸ σκάφος' χαλῶντες δὲ ἤδη κατὰ μικρὸν ἄγουσι τὴν ναῦν εἰς τὸ πρόσω τοῦ πλοῦ. ἄκροισι δὲ, τοῖς ἐν ἄκρῳ δεχομένοις τὸ πνεῦμα, καὶ μὴ κατὰ τὸ μέσον. The expression therefore divested of metaphor means, *to meet warily and judiciously, with calm and dispassionate reasoning, your inconsiderate loquacity.*

526. "καὶ λίαν is more emphatic than λίαν. Eur. Hec. 1286. Ἐπεῖπερ οὕτω καὶ λίαν δραυστομεῖ. Aristoph. Equ. 1228. Τοῦμόν γε φράζων ὄνομα καὶ λίαν σαφῶς. Similar to this are καὶ μάλα and καὶ πολὺ: cf. 897." Elmsl. Hom. Od. A. 46. Καὶ λίην κείνός γε εὐκότι κείται ὀλέθρῳ. Soph. Phil. 380. καὶ ταῦτ' ἐπειδὴ καὶ λέγεις δραυστομῶν: CEd. T. 412. λέγω δ', ἐπειδὴ καὶ τυφλὸν μ' ὤνελδισας: the two latter passages may render it doubtful whether καὶ after ἐπειδὴ does

not rather belong to the verb. An observation of Arnold's on Thuc. iv. 10. may be applicable here: *νυνὶ δ' εἴ τῃ καὶ ἀσφαλέστερον ἔδοξεν εἶναι, μεταγνώτω.* "The force of the conj. καὶ is expressed in English by laying an emphasis on the auxiliary verb, 'No one should have ever entertained the notion at all, but if any have entertained it, let them now change their minds.' Compare i. 97. *ὅπερ καὶ ἤψατο.*" So in this passage: "since you do exceedingly magnify the favour."

529. "Musgr. conjectures σὲ δ', which being substituted, σ' must be erased in the succeeding verse; he also prefers λόγοις in the next line. But Brunck well defends the received text." Porson. This passage, the connexion of which is obscure and has been the cause of great perplexity to commentators, is thus well explained by Tate in Dalzel's Collectanea Majora: *Since you thus exaggerate the service you did me, I must tell you at once, I believe myself more indebted to the love you felt for my person, than to any other cause. 'Tis true you are a subtle arguer, and speak well for yourself. But were it not for the odium of attempting to disparage a service performed, I could show by detail of argument, it was the love of me, which you could not withstand, that impelled you to preserve my life for your own sake. However to let that pass—as it is an ungrateful subject—the service you did me was not amiss. But then, I have more than repaid it since, &c.*

531. "πόνων ἀφύκτων Ald. which

ἀλλ' οὐκ ἀκριβῶς αὐτὰ θήσομαι λίαν·
 ὅπη γὰρ οὖν ᾤνησας, οὐ κακῶς ἔχει.
 μείζω γε μέντοι τῆς ἐμῆς σωτηρίας
 εἴληφας ἢ δέδωκας, ὡς ἐγὼ φράσω.
 535
 πρῶτον μὲν Ἑλλάδ' ἀντὶ βαρβάρου χθονὸς
 γαῖαν κατοικεῖς, καὶ δίκην ἐπίστασαι,
 νόμοις τε χρῆσθαι, μὴ πρὸς ἰσχύος χάριν.
 πάντες δέ σ' ἦσθοντ' οὔσαν Ἕλληνες σοφὴν,
 καὶ δόξαν ἔσχε· εἰ δὲ γῆς ἐπ' ἐσχάτοις
 540
 ὄροισιν ᾤκεις, οὐκ ἂν ἦν λόγος σέθεν.
 εἴη δ' ἔμοιγε μήτε χρυσὸς ἐν δόμοις,

reading is noticed by the Schol. But he also notices the other, τόχοις ἀφύκτοις, which Lasc. and most MSS. acknowledge, and which Valck. on Hipp. 1420. approves. Ennius in Cic. Tusc. iv. 32. has this passage in view: *Tu me amoris, magis quam honoris, servavisti gratia.* Porson. Cf. 634. Soph. Phil. 105. ἰοὺς ἀφύκτους. Ovid Met. i. 519. *Certa quidem nostra est; nostra tamen una sagitta certior, sc. Amoris.*

532. "αὐτὸ A. B. D. Fl. L. P. θήσομαι ought to signify *judicabo*. I should not be unwilling to read αὐτ' ἀθρήσομαι, if an instance of this fut. were known to me. But I have never met with either the act. or middle fut. of this verb." Porson. Elmsley supplies an instance of the fut. act. from Naumachius v. 26. ed. Gaisf. Scholefield, however, well remarks, that no change is requisite: and that θήσομαι is to be rendered by *disponam, statuam*, Anglicè, *lay it down too nicely*. Cf. 573. Æsch. Ag. 32.

534. τῆς ἐμῆς σωτηρίας is governed by εἴληφας, the prep. ἀπὸ, or, according to Schæfer, ἀντὶ, being understood: *you have derived more advantage from, or you have received more in return for, my safety*. Scholefield appositely compares Eur. Or. 495. τὸ σῶφρόν τ' ἔλαβεν ἀν τῆς ξυμφορᾶς.

536. Ἑλλάδα—γαῖαν for Ἑλληνίδα: see Hec. 134.

537. Elmsley observes that, if necessary, we might read, καὶ δίκην τ' ἐπίστασαι Νόμοις τε χρῆσθαι. In l. 500. Porson notices that the reading τυράννων for τυράννω arose from the subscript.

538. μὴ πρὸς ἰσχύος χ. "Understand ζῆν, διάγειν, or something similar: πρὸς ἰσχ. χ. is the same as πρὸς ἰσχ. κράτος in Soph. Phil. 594." Elmsl. Cf. 771. Hec. 374. Literally: *not according to the pleasure of might: i. e. not to be dependent on the will of one that may be stronger.*

539. ἦσθοντ' οὔσαν, *perceived that you were*: see v. 26.

540. εἰ δὲ—ᾤκεις, *but if you were dwelling on the extreme limits of the earth*: see Hec. 1210. Tate compares Waller's *Song to a Rose*: 'Tell her, that's young And shuns to have her graces spy'd, That hadst thou sprung In deserts, where no men abide, Thou must have uncommended died.' Also Gray's *Elegy*: 'Full many a flower is born to blush unseen.'

542. "Euripides has borrowed the turn of expression from a splendid passage of Tyrtæus in Stobæus li. p. 193. which no one, I expect, will be sorry to see quoted at length: Οὐτ' ἂν μνησαίμην, οὐτ' ἐν λόγῳ ἄνδρα τιθείην, Οὔτε ποδῶν ἀρετῆς, οὔτε παλαισμοσύνης, Οὐδ' εἰ Κυκλώπων μὲν ἔχοι μέγεθος τε βίην τε, Νικῆν δὲ δέων Θρηίκιον Βορέην· Οὐδ' εἰ Τιθωνοῖο φυὴν χαριέσ-

μήτ' Ὀρφέως κάλλιον ὑμνῆσαι μέλος,
 εἰ μὴ ἴσιμος ἢ τύχη γένοιτό μοι.
 τοσαῦτα μέντοι τῶν ἐμῶν πόνων πέρι
 ἔλεξ'. ἀμιλλαν γὰρ σὺ προὔθηκας λόγων.
 ἃ δ' εἰς γάμους μοι βασιλικούς ὠνείδισας,
 ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγώς,
 ἔπειτα σῶφρων, εἴτα σοὶ μέγας φίλος,
 καὶ παισὶ τοῖς ἐμοῖσιν· ἀλλ' ἔχ' ἥσυχος.

545

550

τερος εἴη, Πλουτοίη δὲ Μίδεω καὶ Κινύρεω βάθιον· Οὐδ' εἰ Τανταλίδεω Πέλοπος βασιλεύτερος εἴη, Γλῶσσαν δ' Ἀδρήστου μελιχόγηρυν ἔχοι. Οὐδ' εἰ πᾶσαν ἔχοι δόξαν, πλὴν Δούριδος ἀλκῆς. Theocritus had both Eurip. and Tyrtæus in view, viii. 53. Μῆ μοι γὰρ Πέλοπος, μή μοι χροῖσεια τάλαντα Εἴη ἔχειν, μηδὲ πρόσθε δέειν ἀνέμων· where J. Pierson, having premised 'that χροῖσεια τάλαντα is very tame, since the poet ought to have introduced something more definite,' corrects Κροῖσειο, certainly both elegantly and plausibly: Jortin Κροῖσεια, which comes nearer to the letters, as Κροισίαν αἰρετώτερον στατήραν in Plut. Polit. Præcept. p. 823. A. Theocritus himself, x. 32. cited by Pierson, alludes to the riches of Croesus; and Procopius, appositely cited by Warton, to τὰ Κροίσου τάλαντα. I am not however yet induced to give up the old reading. For it might be objected with equal propriety that, in this passage of Eurip., 'χρυσὸς ἐν δόμοις is tame, and that the poet ought to have introduced something more definite.' Moreo'er ἀνέμων is open to the same objection, and, from the example of Tyrtæus, it ought to be changed into Βορέα. In Anacr. xxiii. 1. Ὁ πλοῦτος εἶγε χρυσοῦ, Brunck at first, from the correction of Sevinus, had edited Κροίσου; afterwards he acknowledged his error, being convinced by Larcher, whom see on Herod. ii. 121. Our author uses the same form of expression in Herc. Fur. 645. Μῆ μοι μήτ' Ἀσκήτιδος Τυραννίδος ὕλκος εἴη, Μὴ χρυσοῦ δώματα πλήρη, Τὰς ἥβας ἀντιλαβεῖν· where if any one

should insist on reading Κροίσου, I would recommend him to give up the art of criticism, *Anticyras melius sorbere meracas.*" Porson. Cf. Eur. Hec. 27. ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ.

543. "Fl. P. βέλτιον. B. D. L. βέλτιστον, which must be understood as if it were βέλτιστον τῶν Ὀρφέως μελῶν. But κάλλιον is better, as in Ald. Eust. II. H. p. 666. 47=535. 14. K. 801. 54=720. 17." Porson. Eur. Alc. 367. Εἰ δ' Ὀρφέως μοι γλῶσσα καὶ μέλος παρῆν.

546. "The same verse is read in Suppl. 430. as Valek. has noticed on Phœn. 937. προὔθηκας L. (so Elmsl.)" Porson.

547. ἃ δ' εἰς γ. i. e. κατὰ ταῦτα δὲ, ἃ ὠνείδισας μοι ἔνεκα γάμων βασιλ.: εἰς, with respect to, quod attinet ad: see 267.

548. ἐν τῷδε: ὅδε refers to what follows: οὗτος to what precedes: therefore ἐν τῷδε means, in this way, by this method of reasoning.

δείξω—σοφὸς γεγώς, for ἐμὲ γενέσθαι, that I was wise: a similar construction to the one noticed above v. 26. Eur. Or. 729. ποῦ γὰρ ἂν δείξω φίλος; Alc. 779. ὅμμα δ' οὐκ εδείκνυμεν ξένῳ Τέγγοντες: Eur. Tro. 977. καὶ τήνδε δείξω μὴ λέγουσαν ἔνδικα. See Matth. Gr. Gr. § 548. 5.

549. ἔπειτα: δὲ is omitted, as in 719. πρῶτα μὲν δεῖν, Ἐπειτα παίδων.

550. ἔχ' ἥσυχος, for ἔστω: Eur. Hipp. 1309. Δάκνει σε, Θησεῦ, μῦθος, ἀλλ' ἔχ' ἥσυχος: Or. 1267. ἄφοβος ἔχε.

ἐπεὶ μετέστην δεῦρ' Ἰωλκίας χθονός,
 πολλὰς ἐφέλκων ξυμφορὰς ἀμηχάνους,
 τί τοῦδ' ἂν εὖρημ' εὖρον εὐτυχέστερον,
 ἢ παῖδα γῆμαι βασιλέως, Φυγὰς γεγώς;
 οὐχ, ἢ σὺ κνίζεις, σὺν μὲν ἐχθαίρων λέχος, 555
 καινῆς δὲ νόμφης ἡμέρῳ πεπληγμένος,
 οὐδ' εἰς ἄμιλλαν πολύτεκνον σπουδὴν ἔχων.
 ἄλλης γὰρ οἱ γεγῶτες, οὐδὲ μέμφομαι.
 ἀλλ' ὥς, τὸ μὲν μέγιστον, οἰκοῖμεν καλῶς,
 καὶ μὴ σπανιζοίμεσθα, γιγνώσκων ὅτι 560
 πένητα φεύγει πᾶς τις ἐκποδῶν φίλος.
 παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἐμῶν,
 σπείρας τ' ἀδελφούς τοῖσιν ἐκ σέθεν τέκνοις
 εἰς ταυτὸ θείην, καὶ ξυναρτήσας γένος,

552. ἐφέλκων for ἐφελκόμενος, drawing on myself: see 463. ἀμηχάνους, perplexing: cf. 645.

553. "ἐντυχέστερον L. An error originating in the similarity of the letters T and Ψ indistinctly traced out; or being written thus, T +, as is generally the case in MSS., if the upper line in + become faint, it is easily changed into T. Scholia in Hermog. inter Aldi Rhet. t. ii. p. 9. 38. Κομωτική δὲ ἐστὶν ὡς ἐπὶ τῶν γυναικῶν τῶν κεχηρμένων τὴν μυθίῳ καὶ φυκίῳ. Who does not see that the reading should be ψιμυθίῳ?" Porson. Cf. 714. Εὖρημα δ' οὐκ ὁλοσθ' ὅλον εὖρηκας τόδε, good luck.

555. ἢ σὺ κνίζεις, as you torment yourself: cf. 164. 568. 599. Jason alludes to the words of Medea above v. 488.

"ἐχθαίρων commonly, but ἐχθαίρων Brunck from A. Fl. I have already noticed on Orest. 292. that the tragic writers always say ἐχθαίρω, never ἐχθραίνω. In Soph. Ant. 93. Aldus has correctly edited ἐχθαρή, but Brunck has passed it over. For ἐχθραντέος Aj. 679. the second Juntine ed. has a various reading ἐχθαρτέος in the margin, and thus Suidas read, as is evident from the order of the letters." Porson.

557. εἰς ἄμ. πολὺν., being anxious for a numerous family: Eur. Iph. T. 413. Φιλόπλουτον ἄμιλλαν Αὐξοντες μελάρθοισιν.

561. Theognis 209. Οὐκ ἔστιν φεύγοντι φίλος καὶ πιστὸς ἐταῖρος.

φίλος. Elmsl. remarks that φίλων would be according to the more usual construction: Aristoph. Vesp. 620. "Ὡς γ' οὖν ἡμεῖς δορυθήσωμεν, Πᾶς τις φησὶν τῶν παριόντων· Ὅσον βροντᾷ τὸ δικαστήριον: Ran. 1011. Νῆ τοὺς θεοὺς νῦν γ', οὖν Ἀθηναίων ἅπας τις εἰσιὼν Κέκραγε πρὸς τοὺς οἰκέτας. Herod. iii. 113. νῦν δ' ἅπας τις τῶν ποιμένων ἐπίσταται ξυλουργεῖν ἐς τοσοῦτο. Cf. 248. 654.

562. "παῖδας τε Ald. δὲ Brunck, from A. L.: τὸ μὲν μέγιστον and παῖδας δὲ are opposed to each other." Porson. On ἀξίως with a gen. see Eur. Hec. 976. εὐ καὶ ξίως σέθεν λέγεις.

564. εἰς ταυτὸ θ. τοῖσιν ἐκ σ. τ., place them in the same rank with your children: ὁ αὐτὸς is followed by a dative. Elmsl. on Oed. T. 734. observes that ταυτὸ for ταυτὸν is of rare occurrence in the tragic writers: and that τοιοῦτο and τοσοῦτο are not found either in them or the old comic writers, except in corrupt places.

εὐδαιμονοίην· σοί τε γὰρ παίδων τί δεῖ;
 ἐμοί τε λύει τοῖσι μέλλουσιν τέκνοις
 τὰ ζῶντ' ὀνῆσαι· μῶν βεβούλευμαι κακῶς;
 οὐδ' ἂν σὺ φαίης, εἴ σε μὴ κνίζοι λέχος.
 ἀλλ' εἰς τοσοῦτον ἤκεθ', ὥστ' ὀρθομένης
 εὐνῆς, γυναῖκες πάντ' ἔχειν νομίζετε·
 ἣν δ' αὖ γένηται ξυμφορά τις εἰς λέχος,
 τὰ λῶστα καὶ κάλλιστα πολεμιώτατα·
 τίθεσθαι. χρῆν ἄρ' ἄλλοθεν ποθεν βροτοὺς
 παῖδας τεκνοῦσθαι, θῆλυ δ' οὐκ εἶναι γένος·
 χ' οὕτως ἂν οὐκ ἦν οὐδὲν ἀνθρώποις κακόν.
 Χο. Ἰᾶσον, εὖ μὲν τούσδ' ἐκόσμησας λόγους·

565. εὐδαιμονοίην, the Attic opt. for εὐδαιμονοίμι. Elmsley proposes εὐδαιμονοίμεν, as above οἰκοίμεν and σπανιζοίμεσθα.

σοί τε γὰρ παίδων τί δεῖ; *what need have you of children?* Prof. Scholefield has edited this passage interrogatively, so also Bothe: neither of them however explains the meaning of τε as an interrogative: it doubtless refers to v. 558. ἄλλις γὰρ οἱ γεγάτες, sc. ἐμοί. Porson probably intended τί to be taken in the sense of οὐδὲν, as in v. 310. see also the note on 500. Elmsley professes himself unable to comprehend the force of the argument, which he considers absurd, and ill calculated to soothe Medea; he therefore suggests σοί τε γὰρ παίδων μέλει, for both you have the interest of your children at heart, and I, &c. Medea however in v. 876. οὐκ εἰσὶ μὲν μοι παῖδες; evidently refers to this argument, and pretends to assent to the justice of it.

σοί—τί δεῖ; the impersonal δεῖ is construed both with a dat. and an accus. of the person: with the dat. Æsch. Ag. 857. ὅτῳ δὲ καὶ δεῖ φαρμάκων: Eur. Suppl. 596. ἐν δεῖ μόνον μοι: with the accus. Hipp. 23. πολλοῦ πόνου με δεῖ: see the note on Hec. 962. Porson on Orest. 659.

566. ἐμοί λύει, it is my interest: for λυσίτελεῖ: cf. 1109. 1359. Alc. 630. φημι τοιοῦτους γάμους Λύειν βροτοῖσιν.

Sophocles supplies the ellipsis in Œd. T. 316. Φεῦ, φεῦ· φρονεῖν ὡς δεινόν, ἐνθα μὴ τέλη Λύει φρονούντι.

569. εἰς τοσοῦτον ἤκεθ', you females have come to such a pass, sc. μωρίας: cf. 372.

573. τίθεσθε, you set down, consider, for ἡγείσθε: cf. 532. Hec. 794. Ταῦτ' οὖν ἐν αἰσχρῷ θέμενος.

χρῆν ἄρ' ἄλλοθεν ποθεν κ. τ. λ. it would be well then for men, &c. Euripides has pursued this idea in Hipp. 614. ὦ Ζεῦ, τί δὴ, κίβδηλον ἀνθρώποις κακόν, Γυναῖκας εἰς φῶς ἡλίον κατφύκισας; Εἰ γὰρ βρότειον ἤθελες σπείραι γένος, Οὐκ ἐκ γυναικῶν χρῆν παρασχέσθαι τόδε· Ἄλλ' ἀντιθέοντας σοῦσιν ἐν ναοῖς βροτοῦς Ἡ χαλκόν, ἢ σίδηρον, ἢ χρυσοῦ βάρος, Παίδων πρίασθαι σπέρμα, τοῦ τιμήματος Τῆς ἀξίας ἕκαστον· ἐν δὲ δάμασι Νάειν ἐλευθέροισι, θηλειῶν ἄτερ. Monk cites Milton's imitation of this passage in Paradise Lost x. 888. 'O! why did God, Creator wise, that peopled highest heaven With spirits masculine, create at last This novelty on earth, this fair defect Of nature, and not fill the world at once With men, as angels, without feminine; Or find some other way to generate Mankind?'

"I have changed γὰρ into ἄρ', as being γνωμικώτερον." Porson. Compare with this unfeeling speech of Jason that of Æneas to Dido, in Virg. Æn. iv.

ὁμως δ' ἔμοιγε, κεῖ παρὰ γνώμην ἐρῶ,
δοκεῖς, προδοῦς σὴν ἄλοχον, οὐ δίκαια δρᾶν.

Μη. ἦ πολλὰ πολλοῖς εἰμὶ διάφορος βροτῶν·
ἐμοὶ γάρ, ὅστις ἄδικος ἄν, σοφὸς λέγειν
πέφυκε, πλείστην ζημίαν ὀφλισκάνει.

580

γλώσση γὰρ αὐχῶν τᾷδ' ἐὺ περιστελεῖν,
τολμᾷ πανουργεῖν, ἔστι δ' οὐκ ἄγαν σοφός.
ὥς καὶ σὺ μὴ νῦν εἰς ἔμ' εὐσχήμων γένῃ,
λέγειν τε δεινός· ἐν γὰρ ἔκτενεῖ σ' ἔπος·
χρῆν σ', εἴπερ ἦσθα μὴ κακὸς, πείσαντ' ἐμὲ
γαμεῖν γάμον τόνδ', ἀλλὰ μὴ σιγῇ φίλων.

585

577. παρὰ γνώμην, contrary to my wishes, with reluctance: Eur. Hec. 855. νόμων γραφαὶ Εἰργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.

579. διάφορος is generally construed with the gen., as Iph. A: 402. Οἷδ' αὖ διάφοροι τῶν πάρος λελεγμένων Μύθων: so that it will be better here to understand ἐν before πολλοῖς, as in v. 509., and to render it, *Verily I am widely different in many respects from (ordinary) mortals*.

πολλὰ πολλοῖς: the tragic writers are partial to such repetitions: Eur. Ion 381. Πολλὰ γέ πολλοῖς εἰσι συμφοραὶ βροτῶν: Heracl. 919. Συμφέρεται τὰ πολλὰ πολλοῖς. Aesch. Suppl. 459. Δεῖ κάρτα θύειν, καὶ πεσεῖν χρηστήρια θεοῖσι πολλοῖς πολλά. Cf. 801.

580. ἐμοὶ γάρ, for in my judgment.

581. πλ. ζ. ὄφλ., deserves the severest punishment: cf. 405.

582. "αὐχῶν is equivalent to δοκῶν, (*fancying, being confident*) as Eur. Heracl. 832. πόσον τιν' αὐχεῖς πάταγον ἀσπίδων βρέμειν;" Elmsl. τᾷδ' ἐκ' ἐδ π. γλ., to clothe his injustice artfully by words.

583. ἔστι δ' οὐκ ἄγαν σοφός: cf. 306. εἰμὶ δ' οὐκ ἄγαν σοφή: δὲ must be rendered by *although*.

584. "The Schol. cites φάνη for γένῃ. Did he read φάνης?" Porson. ὥς καὶ σὺ μὴ—εὐσχ. γένῃ, thus also (there is no fear) lest you should prove plausible and powerful in argument

against me. See Liddell's Lex. under Μη, II. 2.

585. "ἐν γὰρ οὖν κτενεῖ σ' ἔπος Ald. which in itself is extremely good, as above 533. ὅπη γὰρ οὖν ὤνησας. Soph. Antig. 771. εὐ γὰρ οὖν λέγεις: (Ed. C. 1199. ἔχεις γὰρ οὖν βία τὰνθυμήματα, as Heath excellently reads for οὐ, after whom Brunck ought not to have attempted further. But this reading is not found in any MS. MS. Flor. ἐν γὰρ ἂν κτενεῖ σ'. A. E. L. P. ἐν γὰρ ἔκτενεῖ σ'. B. D. ἐν γὰρ σ' ἔκτενεῖ: ἔκκτενεῖ Brunck and Beck, a compound unknown to the Greeks. Eustathius on Il. H. p. 672. 60=543. 40. ἐν γὰρ ἔκτενεῖ σ' ἔπος, ἦγον εἰς λόγος ἐκτάδην βίψει, which Valckenaer Diatrib. p. 152. quotes and rejects: but this eminent critic does not seem to have been aware of the readings of MSS.: ἐκτάδην κεῖσθαι is a well known phrase: ["borrowed from the palaestra, as ἔχεσθαι μέσος, &c." Elmsl.] Why could not Medea say, *By one argument I will so prostrate you, as if you were lying dead?* The metaphor is not harsher than the one in Plato's Euthyd. p. 227. F. παραταθῆναι γελῶντα. Musgrave reads, ἐν γὰρ, ἐν κτενεῖ σ'." Porson. Eur. Hipp. 786.

586. "πέσαντ' με Ald. πείσαντά με C. L. and, I think, most other MSS." Porson.

587. γαμεῖν γάμους, as ἀρὰς ἀρᾶσθαι, 607. σιγῇ φίλων, clam amicis; thus

Ια. καλῶς γ' ἂν οὖν τῷδ' ἐξυπηρετεῖς λόγῳ,
εἰ σοὶ γάμον κατεῖπον, ἥτις οὐδὲ νῦν
τολμᾷς μεθεῖναι καρδίας μέγαν χόλον. 590

Μη. οὐ τοῦτό σ' εἶχεν, ἀλλὰ βάρβαρον λέχος
πρὸς γῆρας οὐκ εὐδοξον ἐξέβαινέ σοι.

Ια. εὔ νυν τόδ' ἴσθι, μὴ γυναικὸς οὐνεκα
γῆμαί με λέκτρα βασιλέως, ἃ νῦν ἔχω.
ἀλλ' ὥσπερ εἶπον καὶ πάρος, σῶσαι θέλων 595
σέ, καὶ τέκνοισι τοῖς ἐμοῖς ὁμοσπόρους
φῦσαι τυράννους παῖδας, ἔρυμα δῶμασι.

Μη. μὴ μοι γένοιτο λυπρὸς εὐδαίμων βίος,
μηδ' ὄλδος, ὅστις τὴν ἐμὴν κνίξει φρένα.

Ια. οἷσθ' ὡς μετεύξει καὶ σοφωτέρα φανεῖ; 600

βία is used: Eur. Or. 701. μὴ βία τῶν κρείσσονων, in spite of.

588. καλῶς—λόγῳ, you would have finely seconded this proposal: cf. 504. "καλῶς γ' ἂν οὖν μοι τῷδ' ὑπηρετεῖς λόγῳ Ald. σὺ for μοι A. Fl. γὰρ for γ' ἂν Fl. What I have given, is in B. D. L. ἐξυπηρετῆς L." Porson.

590. τολμᾷς, can prevail on yourself: see Hec. 1204. τολμᾶω sometimes seems to constitute a pleonasm: as Eur. Suppl. 892. παῖς ὦν, ἐτόλμησ' ἐνθὺς οὐ πρὸς ἡδονὰς Μουσῶν τραπέσθαι, i. e. ἐτρέφατο.

591. οὐ τοῦτό σ' εἶχεν, this did not influence you: as 357. ὦν φόβος μ' ἔχει: or ἔχω may be taken for κατέχω: this did not hinder you, sc. μὴ κατεπεῖν, as Herod. i. 158. Ἀριστόδικος ἔσχε μὴ ποιῆσαι ταῦτα Κυμαίους κ. τ. λ.

ἀλλὰ β. λ. But a foreign connexion was becoming (was likely to be) discreditable to you in your old age: on ἐκβαίνω see 231.

594. "I am doubtful whether γῆμαι λέκτρα βασιλέως can be used in the same sense as παῖδα γῆμαι βασιλέως v. 554. In the tragic writers λέκτρα βασιλέως signifies either a king or the wife of a king, never a king's daughter. The metre not admitting βασιλίδος or βασιλείας, I have substituted βασιλέων. The sing. βασιλεὺς always signifies a

king, the plur. βασιλῆς sometimes a queen: Tro. 99. Hecuba says of herself, οὐκέτι Τροία Τάδε, καὶ βασιλῆς ἐσμὲν Τροίας. In 819. δεσπότης signifies a mistress. See note on σοφοὶ 386. Cf. 140. 456. 688." Elmsl.

595. θέλων: understand ἔγγραμμα λέκτρα βασί; for the preceding sentence requires θέλοντα.

597. "φύναι Ald. but φῦσαι ed. Lasc. and almost all MSS." Porson.

598. "Stobæus affords πικρὸς as a var. lect. which Grotius has adopted p. 377. But λυπρὸς is in a MS. of Stob. referred to by Brunck and in the ed. pr., in all edd. and MSS. of Eurip. as well as in the Schol. in Plut. t. ii. p. 25. B. Schol. Aphthonii in Aldi Rhet. t. ii. p. 8. fin. (The same variation is found in Tro. 346.) Also κνίξει in the ed. pr. of Stobæus. (Cf. 657.)" Porson.

600. "με τεύξῃ two words in L. a reading which has deceived some." Porson. Literally: know you that you will alter your prayer and will appear wiser? The usual construction after οἶσθα is the imper. mood; οἶσθ' ὡς ποιήσον, not ποιήσεις: of which see instances in Hec. 225. Elmsley therefore would read μέτευξαι, and put the words καὶ σοφωτέρα φανεί in a parenthesis, as in Tro. 721. Ἄλλ' ὡς γε-

τὰ χρηστὰ μή σοι λυπρὰ φαίνέσθω ποτὲ,
μῦθ' εὐτυχοῦσα δυστυχῆς εἶναι δόκει.

Μη. ὕβριζ', ἐπειδὴ σοὶ μὲν ἔστ' ἀποστροφὴ,
ἐγὼ δ' ἔρημος τήνδ' εὐξοῦμαι χθόνα.

Ια. αὐτὴ τὰδ' εἵλου· μηδὲν ἄλλον αἰτιῶ. 605

Μη. τί ὀρώσα; μῶν γαμοῦσα, καὶ προδοῦσά σε;

Ια. ἀρὰς τυράννοις ἀνοσίους ἀρωμένη.

Μη. καὶ σοῖς ἀραῖα γ' οὔσα τυγχάνω δόμοις.

Ια. οἷς οὐ κρινοῦμαι τῶνδ' εἰ σοὶ τὰ πλείονα.

ἀλλ' εἴ τι βούλει παισὶν ἢ σαυτῇ, φυγῆς 610

προσωφέλημα, χρημάτων ἐμῶν λαβεῖν,

λέγ'· ὡς ἔτοιμος ἀφθόνω δοῦναι χερὶ,

ξένοις τε πέμπειν ξύμβολ', οἱ δ' ἀράσουσί σ' εὖ.

νέσθω (καὶ σοφωτέρα φανέι·) Μήτ' ἀν-
έχου τοῦδ' (εὐγενῶς δ' ἄλγει κακοῖς),
Μήτε, σθένουσα μηδὲν, ἰσχύειν δόκει.
We find the fut. however in Cycl. 131.
οἶσθ' οὖν ὃ δράσεις, ὡς ἀπαίρωμεν χθο-
νός;

601, 602. "φαίνεσθαι and δοκεῖν
Reiske, depending on μετεῦξιν." Porson.

603. ἀποστροφή κακῶν 795. ζημίας
ἀποστροφήν 1220.

605. αἰτιῶ, imper. mid. for αἰτιῶν,
blame no one else.

606. γαμοῦσα, Schol. σεσημειώται
τὸ γαμοῦσα· θέλει δὲ εἰπεῖν, ἄρα τοιοῦ-
τον ἔργον ποιήσασα; οὐ γὰρ ἐφ' ἐαυτῆς
ἔλεγεν, ἐπεὶ εἶπεν ἂν γαμουμένη, ἀλλὰ
τὸν Ἰδσονος λόγον ἐφ' ἐαυτῆς μετέ-
στρεψεν. γαμῇ μὲν γὰρ ὁ ἄνθρωπος, γαμεῖται
δὲ ἡ γυνή. See the note on v. 264.

602. ἀραῖα is understood by most
commentators in a passive sense: but
by Schæfer and Elmsley actively; the
latter seems preferable: *yes, and I
happen (in so doing) to be imprecating
curses on your house*: implying that the
connexion of Jason with the royal
family was the real cause of her being
banished; or *one that brings mischief*
on: as in Eur. Iph. T. 774. ἡ σοῖς
ἀραῖα δώμασιν γενήσομαι. Soph. Œd.
T. 1290. ὡς ἐκ χθονὸς ῥίψων ἐαυτὸν,
οὐδ' ἔτι Μενῶν δόμοις ἀραῖος. Æsch.
Ag. 245. φθόγγον ἀραῖον οἴκοις.

609. ὡς οὐ κριν., for ἴσθι ὡς, *know
that*, a strong affirmation: Eur. Hec.
400. ὡς τῆσδ' ἐκούσα παιδὸς οὐ μεθή-
σομαι: Phœn. 727. ὡς οὐ καθέξω τει-
χέων εἴσω στρατόν: Andr. 254. ὡς
τήνδ' ἀπάξεις οὐποτ' ἐξ ἐμῆς χερὸς.

"κρινοῦμαι, *litigabo*: Aristoph. Nub.
66. τέως μὲν οὖν ἐκρινόμεθ', ἀλλὰ τῷ
χρόνῳ Κουρῇ ξυνέσχημεν." Elmsley.
Schœfield observes that the middle
voice has the same force in δικάζομαι,
as Thuc. iii. 44. ἡμεῖς δὲ οὐ δικάζομεθα
πρὸς αὐτοὺς, *are not at law with them*.
Cf. Od. ζ. 148.

612. "Very often the word εἶμι is
wanting, especially with ἔτοιμος: Eur.
Tro. 74. ἔτοιμ', ἂ βούλει, τὰπ' ἐμοῦ,
sc. ἐστί. Plato Phædr. 332. (ἡ ψυχὴ)
δουλεύειν ἐτοίμη." Matth. Gr. Gr.
§ 305. Schæfer on Bos. Ell. p. 376.
notices the same ellipsis with the adj.
ἄξιος, (see Hec. 313.) δυνατὸς, ἐπι-
δευὴς, ἱκανὸς, οἶός τε, πρόθυμος: see
v. 492.

ἀφθόνῳ χερὶ, *with an ungrudging
hand*: Ovid Trist. i. 2, 67. Est illi
nostri non invidiosa cruoris Copia."
Class. J. lvi. p. 321.

613. ξύμβολ'. "The alliance which
was contracted by hospitality, was
termed προξενία. (Med. 360.) It was
held very sacred, and was observed by
the ancient Greeks with greater invio-

καὶ ταῦτα μὴ θέλουσα μωρανεῖς, γύναι,
λήξασα δ' ὀργῆς κερδανεῖς ἀμείνονα.

615

Μη. οὐτ' ἂν ξένοισι τοῖσι σοῖς χρησαίμεθ' ἂν,
οὐτ' ἂν τι δεξαίμεσθα, μήτ' ἡμῖν δίδου·
κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει.

Ια. ἀλλ' οὖν ἐγὼ μὲν δαίμονας μαρτύρομαι,
ὡς πάνθ' ὑπουργεῖν σοί τε καὶ τέκνοις θέλω·
σοὶ δ' οὐκ ἀρέσκει τὰ γὰθ', ἀλλ' αὐθαδία
φίλους ἀπωθεῖ· τοιγὰρ ἀλγυνεῖ πλέον.

620

Μη. χώρει· πόθω γὰρ τῆς νεοδμήτου κόρης
αἰρεῖ, χρονίζων δωμάτων ἐξώπιος.
νύμφεϋ, ἴσως γὰρ, ξὺν θεῷ δ' εἰρήσεται,
γαμεῖς τδοῦτον, ὥστε σ' ἀρνεῖσθαι, γάμον.

625

Χο. Ἐρωτες, ὑπὲρ μὲν ἄγαν
ἐλθόντες, οὐκ εὐδοξίαν,

στροφή α.

οὐδ' ἀρετὰν παρέδωκαν ἐν ἀνδράσιν, εἰ δ' ἄλις ἔλθοι

lability than even the ties of kindred and consanguinity. The alliances of hospitality descended from parents to their children; nor were they contracted only by private or single persons, but by these with whole families and cities. Thus Nicias, the Athenian, is called *πρόξενος τῶν Λακεδαιμονίων*, allied by hospitality to the Lacedæmonians. Hence it was customary for men thus allied to give each other *σύμβολα*, certain tokens, the producing of which was a recognition of the covenant of hospitality. These tokens were mutual presents and gifts, which were called *ξένια* or *δῶρα ξενικά*, and which were deposited by the ancient Greeks among their treasures, to perpetuate the memory of their friendships to succeeding generations: Οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλὰ. II. Z. 218. The later Greeks used to break *ἀστράγαλος*, a die, into two parts; one of which the guests carried away, and the other remained with the person who had entertained them." Robinson's *Antiq. of Greece*, p. 532.

617. "Thus Brunck has edited from

A. L. The common reading is *μηδ' ἡμῖν*." Porson.

618. Soph. Aj. 665. Ἐχθρῶν ἔδωρα δῶρα κοῦκ ὀνήσιμα. Milton's *Comus*: 'none, But such as are good men, can give good things.'

622. "ἀλγυνεῖ for ἀλγυνῇ MS. Flor. in Valck, on Phœn. 576." Porson.

623. Cf. 1363. νεοδμήτες γάμοι.

624. δωμάτων ἐξώπιος for ἐξω: Alc. 56. Suppl. 1048.

625. ξὺν θεῷ δ' εἰρήσεται, *deo favente*: cf. 798. ὅς ἡμῖν ξὺν θεῷ τίσει δικην. Aristophanes is supposed to allude to this passage in Plut. 114. Οἶμαι γὰρ, οἶμαι, ξὺν θεῷ δ' εἰρήσεται, Ταύτης ἀπαλλάξειν σε τῆς ὀφθαλμίας, Βλέψαι ποιήσας.

626. γαμεῖς, Att. fut. ὥστε σ' ἀρνεῖσθαι, Schol. ὥστε μεταμεληθῆναι σε ἐπὶ τῷ γάμῳ.

627. ὑπὲρ μὲν ἄγαν ἐλθόντες, *having come with too great violence*, i. e. having taken too strong a hold upon the mind: cf. Eur. Alc. 997. μή μοι, πότνια, μείζων ἔλθοις. Hor. Od. i. 19, 9. In me tota ruens Venus.

629. "I have formed one hexameter

Κύπρις, οὐκ ἄλλα θεὸς
 εὐχαρις οὔτω.
 μήποτ', ὦ δέσποιν', ἐπ' ἐμοὶ
 χρυσέων τόξων ἐφείης,
 ἰμέρω χρίσας, ἄφυκτον οἰστόν.

630

out of two verses, here and below 637. It may indeed be objected, that a dactyl is not correctly placed in the third foot of the third verse of the strophe, when a spondee is in the corresponding line of the antistrophe. But the tragic writers do not admit that they are bound by such a rule, particularly in the common kinds of metre: see *Androm.* 135. 141. Again, by inserting *ἐν*, the unpleasant concurrence of the two syllables *αν ἂν* is avoided. How easily the syllable *ἐν* might have escaped, it is unnecessary to mention. *Ibycus* in *Athenæus* xiii. p. 564. *F. βοδέοισιν ἐν ἄνθεσι θρέψαν.* *Eustathius* *Od. Z.* p. 1518. 17=256. 30. omits *ἐν*. But this construction is rather unusual, which will account for its being altered by transcribers. Above 425. *Οὐ γὰρ ἐν ἀμετέρα γνώμῃ λύρας Ὀπασσε δέσπιν ἀοιδὰν Φοῖδος*: it seems also necessary to restore it to *Homer* *Od. Ω.* 200. *χαλεπαὶ δέ τε φῆμιν ὕπασσε Θηλυτέρῃσι γυναιξί*: the *codex Harleianus* however has, *χαλεπὴν δ' ἐνὶ φῆμιν ὑπάσσει*. The oath of the Pythagoreans is well known, *Ναὶ μὰ τὸν ἀμετέρα ψυχῇ παραδόντα τετρακτὸν*: which *Julian* thus parodies, *Orat. vi.* p. 196. *C.* (368.) *Οὐ μὰ τὸν ἐν στέροισιν ἐμοῖς παραδόντα τετρακτὸν.* *Eur. Iph. A.* 584. *ὅς τὰς Ἑλένας Ἐν ἄνταποῖς βλεφάροισιν Ἐρωτα δέδωκας, Ἐρωτὶ δ' αὐτὸς ἐπτοάθης*: where *πέπωκας* is the absurd reading of *Bern. Martinus* *Var. Lect. iv.* 7. The *Latins* also have imitated this: *Lucretius* iii. 647. 'Et simul in pugnae studio quod dedita mens est, Corpore relicuo pugnam caedisque petisset:' of which verses the former is cited by *M. A. Muretus* on *Catullus* ix. 101. 'Non tuus levis in mala Deditus vir adultera,' the other is thus emended by *Bentley* on

Phædr. i. 31. 13. instead of 'Corpore cum relicuo.' *Lambinus* also cites iv. 813. 'Præterquam quibus est in rebus deditus ipse,' where MSS. differ, but the received reading seems the soundest." *Porson.* *Soph. Œd. C.* 153. *ἀλλ' οὐ μὰν ἐν γ' ἐμοὶ Προσθήσεις τάσδ' ἀράς. Παρέδωκαν, are wont to confer on men*: see v. 247.

ἄλις ἔλθοι: *Alc.* 932. *ἀλλ' ἔμπας Ἐφερε κακὸν ἄλις*, *Schol. μετρίως.* *Elmsley* compares *Hel.* 1111. *Εἰ δ' ἦσθα μετρία, τὰλλὰ γ' ἡδίστη θεῶν Πέφυκας ἀνθρώποισιν.*

631. *εὐχαρις*. This word is used in one other passage of *Euripides*, *Heracl.* 894., and there also as an epithet of *Venus*.

633. (*ἐκ*) *χρυσέων τόξων*. "*Χρυσέων* is an anapest both here and in v. 974. In the tragic writers *χρύσεος* is often found with the first syllable short. This remark was first made by *Hermann*. Examples occur in *Soph. Œd. T.* 158. 188. *Ant.* 103. *Eur. Iph. A.* 1051. *Iph. T.* 1253. *Tro.* 520. 856. *Bacch.* 373. *Heracl.* 916. *Herc. F.* 351. 396. *El.* 192." *Elmsl. Maltby* has not noticed this variation in the quantity of *χρύσεος*. The student will however observe that it is found short only in the choruses; and may perhaps generally be scanned as a dissyllable; this is *Scholefield's* opinion on *Hec.* 453. where also see *Porson*. Compare the note on v. 2. See *Liddell's Lex.*

"*ἐφείης* most edd. and *Eustath.* on *Il. E.* p. 568. 24=431. 35. but *ἐφείης* *A. B. C. D. P.* and thus *Barnes* has edited from the conjecture of *Æm. Portus.*" *Porson.*

634. "*χρίσας*" *ἄφυκτον οἰστόν* *L.* *οἰστόν* is a dissyllable, as it is always in the *Attic* writers. See the excellent note of *Pierson* on *Moeris*, p. 275,

στέργοι δέ με σωφροσύνα, ἀντιστρ. α΄.
 δώρημα κάλλιστον θεῶν. 636
 μηδέ ποτ' ἀμφιλόγους ὀργὰς, ἀκόρεστά τε νείκη,
 θυμὸν ἐκπλήξας' ἐτέ-
 ροις ἐπὶ λέκτροις,
 προστάλοι δεινὰ Κύπρις, ἀ- 640
 πτολέμους δ' εὐνὰς σεδίζουσ',
 ὀξύφρων κρίνοι λέχη γυναικῶν.
 ᾧ πατρίς, ᾧ δῶμά τ' ἐμὸν, στροφή β΄.
 μὴ δῆτ' ἀπολις γενοίμαν,
 τὸν ἀμηχανίας ἔχουσα 645
 δυσπέρατον αἰῶν',
 οἰκτρότατον ἀχέων.

Barnes' observation is not amiss: 'In scanning it must be read as οἰστόν.' The same critic also remarks on Androm. 1134. 'It must be read with two syllables, as if οἰστοί.' But in Herc. F. 195. having become bolder, he has edited *μυρίους οἰστοὺς ἀφείς*. See the Pref. to the Hecuba, p. xv." Porson. See 531.

637. Construe in this order: *μηδέποτε δεινὰ Κύπρις προστάλοι [γυναιξίν] ἀμφιλ. ὀργ., ἀκ. τε νείκη, ἐκπλήξασα θυμὸν [ἀνδρῶν] ἐτ. ἐπὶ λέκτροις*. Cf. Horace Od. i. 13. *Felices ter et amplius, Quos irrupta tenet copula; nec malis Divulsus querimoniis Suprema citius solvet amor die.*

640. "προστάλοιμ', ᾧ δεινὰ Ald. What I have edited, is contained in the MSS. B. D. L. P. except that L. has *προστάλοι, ἀπολέμους* Ald. I have added δ' from L. The metres would perhaps agree better, if we were to read *ἀλλ' ἀπολέμους εὐνὰς*—. [See the note on 633.] *Κρίνοι* is in all the Parisian MSS. in C. Fl. L. *κρίναι* Schol. κρίνει Ald." Porson.

641. *σεδίζουσα*, Schol. *προκρίνασα, προτιμῶσα*: 156. *Εἰ δὲ σὸς πόσις καὶνὰ λέχη σεδίζει*.

642. Elmsley approves of Buchanan's version, *Parata promptè expendere Lecti jugalis crimina*: except that

ὀξύφρων is not correctly rendered by *parata*, but has the same meaning as *ὀξύθυμος* in v. 320. This remark is not correct: *φρήν* and *θυμὸς* differ in Greek as much as *mens* and *animus* in Latin: *ὀξύφρων* is *quick of perception*, *sharp-witted*, *ὀξύθυμος*, *quick-tempered*. The line may either be rendered: *May Venus, with ready judgment, settle the disputes concerning, or may she arrange the marriages of females*: selecting for them husbands of congenial dispositions, not leaving it, as *Medea* complains above 237. *ἀγὼν μέγιστος, ἥ κακὸν λαβεῖν, *Ἡ χρηστόν*. So *Venus* is termed *εὐλεκτρος* in *Soph. Tr.* 515.

644. *Soph. Œd. T.* 830. *Μὴ δῆτα, μὴ δῆτ', ᾧ θεῶν ἀγνὸν σέβας, ἴδοιμ ταύτην ἡμέραν*.

645. (*ἐνεκα*) *ἀμηχανίας*: a frequent ellipsis after *οἰκτρός, δειλαίος, μέλεος, δύστηνος*, and similar words: see above 95. 359.

647. "*οἰκτρότατων* Ald. Lasc. *οἰκτρότατον* recent edd., I know not from whence. If however you retain the old reading, which I shall not object to, you will at the same time restore the fugitive *δεινότατον* 656. from the Aldine edition, although the MSS. A. B. D. L. give *δεινότατα*. In the preceding verse *δυσπέραστον* C. and Lasc." Porson.

θανάτω, θανάτω πάρος δαμείην,
ἀμέραν τάνδ' ἐξανύσασα· μόχθων δ'

οὐκ ἄλλος ὑπερθεν,

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ἢ γὰς πατρίας στέρεσθαι.

εἶδομεν, οὐκ ἐξ ἐτέρων

ἀντιστρ β'.

μύθων ἔχομεν φράσασθαι·

σὲ γὰρ οὐ πόλις, οὐ φίλων τις

ᾠκτισεν παθοῦσαν

655

δεινότατα παθέων.

ἀχάριστος ὅλοιθ', ὅτω πάρεστι

μη φίλους τιμᾶν, καθαρὰν ἀνοίξαν-

τα κληῖδα φρενῶν· ἐ-

μοὶ μὲν φίλος οὐποτ' ἔσται.

660

648. After πάρος, as Elmsl. remarks, the more regular construction would be ἡ ἀμέραν τάνδ' ἐξανύσαι: cf. Soph. Œd. T. 830. El. 1131. Hermann however judiciously observes that πάρος and πρὶν are sometimes used for *potius*: the interpretation thus will be, *may I rather die than live, when I encounter this misery*: πάρος has this sense in Orest. 339. Τίνα γὰρ ἔτι πάρος οἶκον ἄλλον· Ἐτερον, — σέξεσθαι με χρή; Matthiæ Gr. Gr. § 455. after πάρος δαμείην supplies ἡ ἀπολις γενέσθαι: we may also consider the words following, ἀμ. τάνδ' ἐξανύσασα, as an amplification of the preceding idea, *having completely finished this existence*.

650. "μόχθων τίς ἄλλος would suit the metre better, as Eur. El. 1314. Καὶ τινές ἔλλαι στοναχαὶ μείζους· Ἡ γὰς πατρίας ὕρον ἐκλείπειν; The negative often usurps the place of the interrogative, observes Porson on Hec. 296." Elmsl. Cf. v. 34. Hom. Od. I. 34. Ὅς οὐδὲν γλῶκιον ἧς πατρίδος οὐδὲ τोकῶν.

652. οὐκ ἐξ ἐτ. μ. ἔχ. φρ., *we have not to infer it from hearsay*: Æsch. Pers. 271. Καὶ μὴν παρὼν γε, κοῦ λόγους ἄλλων κλύων: on which Blomf. cites the following among other parallel passages: Soph. Trach. 759. Αὐτὸς δεδορκῶς, κοῦ κατὰ γλῶσσαν κλύων.

Eur. Sup. 684. Λεύσσων δὲ ταῦτα, κοῦ κλύων. Plaut. Bacch. 3. Quin ego, cum peribat, vidi: *non ex audito arguo*.

655. "ᾠκτιρε is the common reading: ᾠκτισεν is a conjecture of Musgrave: [cf. 646.] Again, the *membranæ* have πάρεστι and ἀνοίξαντα: generally πάρεσται and ἀνοίξαντι are read." Porson.

657. ἀχάριστος, *ungrateful or odious*: Jason is alluded to: Eur. Ion 678. λέκτρων προδύτας ἀχαρίστους.

πάρεστι, *to whom it is habitual, a settled principle, whose characteristic it is; or into whose mind it comes*.

ὅτω πάρεστι, Schæfer on Dem. p. 74, 23. notices that the indicative is correct, although the optative precedes, because the Chorus alludes pointedly to Jason. Otherwise the opt. is required: Hom. Od. I. 47. ὥς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε βέροι. Aristoph. Vesp. 1431. ἔρδοι τις ἦν ἑκαστος εἰδεῖν τέχνην. See above 598.

658. ἀνοίξαντα: see 655. Similar constructions are found in 742. 810. 884. Æsch. Prom. 224. Κράτιστα δὴ μοι τῶν παρεστῶτων τότε ἔφαινετ' εἶναι, προσλαβόντα μητέρα, Ἐκόνθ' ἐκόντι Ζηνὶ συμπαραστατεῖν: thus Porson and Blomf. for προσλαβόντι.

659. κλῆς is *that by which access or entrance is effected*, as above 215.

ΑΙΓΕΥΣ,

Μῆδεῖα, χαῖρε· τοῦδε γὰρ προοίμιον
κάλλιον οὐδεὶς οἶδε προσφωνεῖν φίλους.

Μη. ὦ χαῖρε καὶ σὺ, παῖ σοφοῦ Πανδίωνος,
Αἰγεῦ· πόθεν γῆς τῆσδ' ἐπιστρωφᾷ πέδον;

Αἰ. Φοῖβου παλαιὸν ἐκλιπῶν χρηστήριον.

Μη. τί δ' ὀμφαλὸν γῆς θεσπιωδὸν ἐστάλης;

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πόντου κλῆδ' ἀπέραντον; here καθαράν κλ. φρενῶν is metaphorically applied to the pure and refined, the finer feelings of pity, affection, &c., by which the heart is moved: thus we speak of *steeling the heart, locking the breast, iron-hearted, opening the heart*, &c. Dalzel compares Gray's Progress of Poetry: 'Thine too these golden keys, immortal boy! This can unlock the gates of joy; Of horror that, and thrilling fears, Or ope the sacred source of sympathetic tears.' Pope's Elegy: 'So perish all, whose breast ne'er learnt to glow For others' good, or melt at others' woe.'

662. "φίλοις Ald. φίλους Fl. L. κάλλιστον also Fl. in Valck. on Phœn. 538." Porson. The accus. is the proper constr.: Hipp. 643. ἴν' εἶχον μήτε προσφωνεῖν τινά: Orest. 47. μήτε προσφωνεῖν τινὰ Μητροκτονούντας.

663. Cf. Orest. 470. ὦ χαῖρε καὶ σὺ, Μενέλεως, κήδευμ' ἐμόν.

664. "ἐπιστρωφᾷ Ald. Lasc. ἐπιστρωφᾷ A. E. which analogy also requires. For the Greeks form from νέμω νωμᾷ, from στρέφω στρωφᾷν, from τρέπω τρωπᾷν, [from τρέχειν τρωχᾷν.] Πέτεσθαι alone, as far as I am aware, makes both ποτᾶσθαι [Soph. Œd. T. 482.] and ποτᾶσθαι." Porson. Cf. Hel. 83. Τίς δ' εἶ; πόθεν γῆς τῆσδ' ἐπεστράφης πέδον;

665. παλαιὸν χρ. "This oracle was very ancient, and flourished more than one hundred years before the Trojan war; and from it the Greeks are said to have received the celebrated answer, that Troy should be taken by them in the tenth year." Robinson's Antiqq. of Greece, p. 236. Accord-

ing to Herodotus ii. 52. the oracle of Dodona was the oldest in Greece. On the origin of oracles, see Mitsford's Greece ch. iii. sect. ii.

666. ὀμφ. γῆς. "The city of Delphi was thought to be situated in the middle of the earth. The poets feign that, to discover this, Jupiter sent forth two eagles, or crows, or swans, one from the east, the other from the west, and that they met together precisely at this place. It is said, however, to have been situated in the middle of Greece, and was thence called ὀμφαλὸς, which signifies a navel; and the oracle was sometimes denominated μεσόμφαλον μαντεῖον. In allusion to that name, there was in the temple the figure of a navel made of white stone, with a riband hanging from it, and upon it were placed two eagles, in memory of those dispatched by Jupiter." Robinson's Antiq. of Greece, p. 235. Allusions are frequent in the poets to this appellation: Eur. Ion 223. Ἄρ' ὄντως μέσον ὀμφαλὸν γᾶς Φοῖβου κατέχει δόμος; Orest. 226. μεσόμφαλοι μυχοί: Ph. 244. μεσόμφαλα γύαλα Φοῖβου: Iph. T. 1252. ὦ Φοῖβε, δάσσεις, μέσον γὰς ἔχων μέλαθρον: Soph. Œd. T. 898. Οὐκ ἔτι τὸν ἄθικτον εἰμι γᾶς ἐπ' ὀμφαλὸν σέβων: Cic. Verr. vi. 48. Qui locus, quod in media est insula situs, umbilicus Siciliae nominatur. Liv. xxxv. 18. Ætoli, qui umbilicum Græciæ incolunt. See Liddell's Lex.

"ἰκάνεις Ald. [probably for ἰκᾶνεις, a gloss upon ἐστάλης:] ἐστάλης, which Canter in Nov. Lect. iv. l. has restored, is found in the MSS. A. B. D. Fl. L. The passage of Neophron, ex-

Αι. παίδων ἐρευνῶν σπέρμ' ὅπως γένοιτό μοι.

Μη. πρὸς θεῶν, ἅπαις γὰρ δεῦρ' αἰεὶ τείνεις βίον;

Αι. ἅπαιδες ἐσμέν, δαίμονος τινὸς τύχη.

Μη. δάμαρτος οὔσης, ἣ λέχους ἄπειρος ὦν;

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Αι. οὐκ ἐσμέν εὐνῆς ἄζυγες γαμηλίου.

Μη. τί δῆτα Φοῖβος εἶπέ σοι παίδων πέρι;

Αι. σοφώτερ' ἢ κατ' ἀνδρα συμβαλεῖν ἔπη.

cellently corrected by Valck. on Phœn. 709., will be read here also with advantage: Καὶ γὰρ τιν' αὐτὸς ἤλυθον λύσιν μαθεῖν Σοῦ. Πυθίαν γὰρ ὄσσαν, ἣν ἐχρησέ μοι Φοῖβος πρόμαντις, ξυμβαλεῖν ἀμυχανῶ. Σοὶ δ' εἰς λόγους μολῶν γ' ἂν ἤλπιζον μαθεῖν." Porson.

ἐστάλῃς; did you go? The primary sense of στέλλω, as explained by Hoo-geveen on Viger c. v. § 12. is not to send, but to furnish, prepare, equip; hence to furnish, &c., for an expedition, and to send out equipped; and in the middle to equip oneself, to send oneself out equipped, to set out on an expedition, journey, &c. or simply to go: ἐστάλῃν is here used in a middle sense: *profectus sum*: see note on Hec. 544. Andr. 250. Ἐκεῖνο λέξον, οὐπερ οὐνεκ' ἐστάλῃν.

668. ἅπαις γὰρ κ. τ. λ. Angl. What? do you still continue childless? Cf. 58.

δεῦρ' αἰεὶ: Orest. 1679. ἥ σε μυρίοις Πόντοις διδοῦσα δεῦρ' αἰεὶ διήνυσσε: where Porson directs the student's attention to this phrase, because δεῦρο which generally refers to place is transferred to time. The Schol. also on our passage remarks: δεῦρ' αἰεὶ ἀντὶ τοῦ μέχρι νῦν ἅπαις ὑπάρχεις· σεσημειῶται δέ, ἐπεὶ τὸ δεῦρο χρονικὸν εἶπεν. For other examples see Porson's note.

τείνεις βίον; Ion. 627. ὅστις δεδοικῶς — αἰῶνα τείνει: above 204. we have τείνουσι βόαν.

669. ἅπαιδες ἐσμέν: Elmsley has edited ἅπαιδές ἐσμεν, and δαίμονός τιμος: and again 688. κάκιστός ἐστι: the more usual method of accentuation: that which Porson has followed, and after him Scholefi., may probably have been inadvertently taken from

Lascar's edition; for in vv. 93. 369. 799. Porson has noticed that it gives κατασκήψαι τινὰ, θεωπεῦσαι ποτ', and ὀψεται ποτέ.

δαίμονός τις τύχη. Livy i. 4. Forte quadam divinitus. Iph. A. 351. ἐξεπλήσσου τῇ τύχῃ τῇ τῶν θεῶν, by some calamity of which the gods were the authors. See Blomf. Gloss. Æsch. Pers. 368. on the φθόνος Deorum.

671. "With adjectives, the more exact definition of the idea contained in the adj. is put in the gen. Herod. vii. 61. ἅπαις ἔρσενος γόνου: Xen. Cyrop. iv. 6, 2. ἅπαις ἀρρένων παίδων, childless with respect to sons. Thuc. ii. 65. of Pericles, χρημάτων διαφανῶς ἀδωρότατος γενόμενος. Plato Leg. vi. p. 296. τιμῆς δὲ παρὰ τῶν νεωτέρων ἔτιμος πάσης ἔστω, let all respect be denied him. Soph. El. 36. ἄσκενος ἀσπίδων: CEd. C. 677. ἀνήνεμος πάντων χειμάνων: 865. ἄφωτος ἀράς: Aj. 321. ἀφόφητος κωνυμάτων: Eur. Ph. 334. ἄπεπλος φαρέων: Iph. A. 988. ἄνοσος κακῶν." Matth. Gr. Gr. § 317. Soph. CEd. T. 191. ἀχαλκος ἀσπίδων. ..

673. "When a subst. is not compared with another, but the quality of a thing, in its proportion to another, is considered, and compared in degree with this proportion, where in Latin *quam pro* is used, then ἢ κατὰ or ἢ πρὸς is put after the nominative. Herod. iv. 95. τὸν Ζάμολξιν τοῦτον ἐπιστάμενον διατάν τε Ἰάδα καὶ ἦθα βαθύτερα ἢ κατὰ Θρήικας, i. e. ἢ οἷα Θρήικες ἔχουσιν, than can be expected from the Thracians, than one meets with among the Thracians. Soph. CEd. C. 598. τί γὰρ τὸ μείζον, ἢ κατ' ἀνθρώπον, νοσεῖς; worse than man can bear. Thuc. vii. 45. ὕπλα πλέω ἢ κατὰ τοὺς νεκροῦς

Μη. Δέμεις μὲν ἡμᾶς χρησμὸν εἰδέναι θεοῦ ;
 Αἰ. μάλιστ', ἐπεῖτοι καὶ σοφῆς δεῖται φρενός.
 Μη. τί δῆτ' ἔχρησε ; λέξον, εἰ Δέμεις κλύειν.

675

ἐλήφθη, more arms than the number of the dead led one to expect. Plat. Rep. ii. p. 211. ἰδεῖν ἐνόντα νεκρὸν μείζω ἢ κατ' ἄνθρωπον, greater than a man usually is. Xen. Mem. S. iv. 4, 24. τὸ τοὺς νόμους αὐτοὺς τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν, βελτίονος ἢ κατ' ἄνθρωπον νομοθέτου δοκεῖ μοι εἶναι, more sagacious than can be looked for from man. Thuc. vii. 75. μείζω ἢ κατὰ δάκρυα, τὰ μὲν πεπονθότας ἤδη, τὰ δὲ μέλλοντας which in Herod. is μέζω κακὰ, ἢ ὥστε ἀνακλαίειν. Both constructions are united in Eur. Med. 673. σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη, i. e. ἢ κατ' ἄνδρα καὶ ἢ ὥστε ἄνδρα συμβαλεῖν. Thus too Plat. Crat. 247. ταῦτα μείζω ἐστὶν ἢ κατ' ἐμὲ καὶ σὲ ἐξευρεῖν." Matth. Gr. Gr. § 449. Additional examples may be found in Blomf. Gloss. Æsch. S. c. Th. 421. Ag. 342.

"σοφώτερα ἔπη is used in the same sense as σοφὴν παρθένον Phoen. 48. applied to the Sphinx, i. e. such as none but one who is σοφὸς can understand. Aristoph. Ran. 1482. ὁ μὲν σοφῶς γὰρ εἶπεν, ὁ δ' ἕτερος σαφῶς. On the idiom σοφώτερα συμβαλεῖν, see 317. 321. "Ἄνδρα for ἄνθρωπον, as Soph. Œd. C. 566. ἐπεὶ "Ἐξοιδ' ἄνθρωπον, ὡς τῆς εἰς αἴριον οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας. Grammarians observe that ἄνθρωπος is much more rare than the plur. ἄνδρες for ἄνθρωποι." Elmsl.

675. "Some one may probably object to the particle καὶ as an expletive. For in Androm. 89. where the reading is most correct, 'Ἄλλ' εἰμ', ἐπεὶ τοι κοῦ περίελεπτος βίος, Brunck, citing it in the Poëtæ Gnomici, p. 305., corrects ἐπεὶ τοί γ', and adds, 'I have produced these verses, to remove a slight error in the former senarius.' It would have been better to have withheld his hand: for he has not removed, but has introduced an error into a good verse. Suppl. 881. "Ἥχθαιρ', ἐπεὶ τοί γ'

οὐδὲν αἰτία πόλις. Thus Markl. and Musgr. have edited from three Paris MSS. But I have remarked, that Aldus in the Supplices and both Iphigenias often preserves a better reading, or the traces of a better reading, than those MSS. Markland cites from Stobæus ἐπεὶ κατ' οὐδὲν, and this is the reading in the edition which I use, that of Gesner 1543. xlv. p. 314. But Grotius has edited ἐπεὶ τοι κοῦδὲν, undoubtedly from a MS., for Trincavellus gives ἐπὶ τοι κοῦδὲν. For at first the reading was slightly corrupted into ἐπεὶ τα κοῦδὲν: [cf. 44.] from whence afterwards was formed ἐπεὶ κατ' οὐδὲν. Besides, I think, that the Attics were not at liberty to put γε after τοι, unless some word intervened. The exceptions are certainly very few; the most important, which occur to mind, are Aristoph. Thesm. 716. Eur. Iph. T. 726. To return to ἐπεὶ τοι καί. Heracl. 508. Οὐ δῆτ'· ἐπεὶ τοι καὶ γέλωτος ἄξια: 747. Θείην· ἐπεὶ τοι καὶ καλὸς μένειν δόρυ. Lucian Jov. Tragœd. ii. p. 644. Οὐκ οἶσθ'· ἐπεὶ τοι κἂν ἐκώκυες μέγα· which verse is taken from Eurip. Aristoph. Ran. 511. οὐ μὴ σ' ἐγὼ Περιόψομαι ἀπελθόντ', ἐπεὶ τοι καὶ κρέα 'Ανέστραπτεν. Acharn. 931. 'Ἐμοὶ μελήσει ταῦτ', ἐπεὶ τοι καὶ ψοφεῖ. In other places this phrase is corrupted or obliterated, as in the Schol. Venet. on Il. N. 567. Ἰσως δὲ ἐντροπαλιζόμενος ὑπεχώρει, ἐπεὶ οὐκ ἂν κατὰ τὴν ὁσφὺν ἀναχωρεῖν ἐτρώθη. Read from the Codex Townleianus, ἐπεὶ τοι κἂν κατὰ τὴν ὁσφὺν ἐτρώθη ἀναχωρῶν. Ibid. 768. ἔχει δὲ ἦθος ὁ λόγος. Instead of these words the same MS. gives more fully, ἐπεὶ τοι καὶ θαρσύνει τοὺς ἐταίρους· ἄλλ' ἔχει ἦθος ὁ λόγος." Porson. The phrase ἐπεὶ τοι καὶ is equivalent to nam certe quidem, according to Hermann on Viger, n. 242.

676. τί δῆτ' ἔχρησε ; what response then did the god give? Χρᾶω, to give

- Αι. ἀσκοῦ με τὸν προὔχοντα μὴ λῦσαι πόδα.
 Μη. πρὶν ἂν τί δράσης, ἢ τίν' ἐξίκη χθόνα;
 Αι. πρὶν ἂν πατρώαν αὔθις ἐστίαν μόλω.
 Μη. σὺ δ' ὡς τί χρήζων τήνδε ναυστολεῖς χθόνα; 680
 Αι. Πιτθεύς τις ἐστι, γῆς ἀναξ Τροϊζηνίας.
 Μη. παῖς, ὡς λέγουσι, Πέλοπος εὐσεβέστατος.
 Αι. τούτῳ θεοῦ μάντευμα κοινῶσαι θέλω.
 Μη. σοφὸς γὰρ ἄνῃρ καὶ τρίβων τὰ τοιάδε.
 Αι. κάμοιγε πάντων φίλτατος δορυξένων. 685
 Μη. ἀλλ' εὐτυχοῖς καὶ τύχοις ὅσων ἐρᾷς.
 Αι. τί γὰρ σὸν ὄμμα χρώς τε συντέτηχ' ὄδε;

an oracle: χρᾶσθαι, to consult an oracle.

678. Cf. Soph. Aj. 107. πρὶν ἂν τί δράσης, ἢ τί κερδάνης πλέον; Πρὶν ἂν δεθῇς—.

680. "Eur. Hipp. 36. Καὶ τήνδε σὺν γυναικὶ ναυστολεῖ χθόνα. 'Ως is redundant: Soph. Œd. T. 1174. Οἱ. 'Ως πρὸς τί χρεῖας: ΘΕ. 'Ως ἀναλώσαιμι νῦν." Elmsl.

684. "Adjectives which are derived from verbs active, and retain an active sense, sometimes take the accus. Æsch. Ag. 103. 'Ελπίς ἀμύνει φροντὶδ' ἀπληστον, Καὶ θυμοδόρον φρένα λύπην: 1098. πολλὰ ξυνίστορα αὐτόφωνα κακὰ, for πολλῶν κακῶν. Soph. Ant. 787. καὶ σ' οὐτ' ἀθανάτων φύξιμος οὐδεῖς. Xen. Cyrop. iii. 8, 9. Κατανοῶν ὁ Κύρος, ὡς εὖ μὲν αὐτῷ εἶχον τὰ σώματα οἱ στρατιῶται, — ἐπιστήμονες δὲ ἦσαν τὰ προσήκοντα τῇ ἐαυτῶν ἑκαστος ἀπλῆσει, &c. Thus τρίβων, experienced, skilled, sometimes takes the accusative instead of the gen. Eur. Rhes. 627. Τρίβων γὰρ εἴ τὰ κοιμῶν καὶ νοεῖν σοφός." Matth. Gr. G. § 416. With a gen. Aristoph. Vesp. 1429. ἐτίγχαρεν — οὐ τρίβων ὦν ἵππικῆς. Eur. Bacch. 716. καὶ τις πλάνης κατ' ἄστῳ καὶ τρίβων λόγων.

685. "κάμοι δὲ Ald. κάμοι γε A. B. D. L. P. (or κάμοιγε.)" Porson. κάμοι δὲ is objectionable by a canon established by Porson on Orest. 614. that the conjunctions καὶ — δὲ do not occur

in the same clause of a sentence among writers of the age of Eurip.

δορυξένων. Schol. οἱ κατὰ τὸν πόλεμον πρὸς ἀλλήλους φιλίαν πεποιηκότες, ὡς Γλαῦκος καὶ Διομήδης. The word is found again in Andr. 991. Brunck on Soph. El. 46. is of opinion that Eurip. has here used it for the simple ξένων, to which Elmsl. assents.

687. τί γὰρ κ. τ. λ. Yet why is your eye so dim and your body wasted? "Can συντέτηκε be applied to ὄμμα? I think not. We must therefore supply τέγγεται or something similar. This form of expression is very frequent: Hom. Il. Γ. 326. οἱ μὲν ἔπειθ' ἔζοντο κατὰ στήχας, ἥχι ἐκάστω 'Ἴπποι ἀερσιπόδες [ἔστασαν], καὶ ποικίλα ἄρματ' ἔκειτο. Æsch. Prom. 21. "Ἴν' οὐτε φωνὴν [ἀκούσει], οὐτε του μορφὴν βροτῶν" Ὀψει. More examples are given by Brunck on Soph. Œd. T. 271. El. 435. and by myself on Heracl. 312. (Καὶ δώματ' οἰκίσσητε, καὶ τιμὰς πατρός.)" Elmsl. By συντέτηκε, Elmsl. wishes συντέτηχ' to be considered as the perf. mid.: but it may also be the perf. act. συντέτηχε, in a neuter sense, as above v. 25. Τὸν πάντα συντήκουσα δακρύοις χρόνον. This verb in Iph. A. 398. is used actively, 'Εμὲ δὲ συντήξουσιν νύκτες, ἡμέραι τε δακρύοις. See also above v. 141.

ὄδε. "Eur. El. 503. Τί δ', ὦ γεραιέ, διάδροχον τόδ' ὅμμι' ἔχεις; below 901. 'Ὀψιν τερλίνην τήνδ' ἐπλησα δακρύων.

Μη. Αἰγεῦ, κάκιστός ἐστί μοι πάντων πόσις.

Αι. τί φῆς; σαφῶς μοι σὰς φράσον δυσθυμίας.

Μη. ἀδικεῖ μ' Ἰάσων, οὐδὲν ἐξ ἐμοῦ παθών. 690

Αι. τί χρῆμα δράσας; φράζε μοι σαφέστερον.

Μη. γυναῖκ' ἐφ' ἡμῖν δεσπότην δόμων ἔχει.

Αι. ἥπου τετόλμηκ' ἔργον αἰσχιστον τόδε;

Μη. σάφ' ἴσθ'· ἄτιμοι δ' ἐσμὲν οἱ προτοῦ φίλοι.

Αι. πότερον ἐρασθεῖς, ἢ σὸν ἁχθαίρων λέχος; 695

Μη. μέγαν γ' ἔρωτα· πιστὸς οὐκ ἔφυ φίλοις.

Αι. ἴτω νυν, εἴπερ, ὡς λέγεις, ἐστὶν κακός.

Here ὅδε has the same meaning as ὧδε or αὐτως: cf. 49. 154." Elmsl.

691. τί χρῆμα δράσας: by what conduct? Hec. 742. τί χρῆμα μαστεύουσα; Matth. Gr. Gr. § 566. 5.

692. ἐφ' ἡμῖν, in my stead, to supersede me: Alc. 382. μὴ γαμειν ἄλλην ποτὲ γυναῖκ' ἐφ' ἡμῖν.

693. ἥπου is the reading of all MSS. and edd., but Elmsl. objects to it, on the ground that ἥπου is no more of an interrogative than ἴσως, οἶμαι, ὥς ἔοικε, and similar forms of expression, by which a conjecture is hazarded on any subject, and may be expressed in English by *I suppose*, in Latin by *nempe*, but is inapplicable to the present case, where Ægeus intends to express great surprise at the intelligence of Medea. His conjecture, which he has substituted in his text, certainly adds considerably to the force and spirit of the line: Ἦ γὰρ τετόλμηκ' ἔργον αἰσχιστον τόδε; thus 678. Πρὸς θεῶν, ἅπαις γὰρ δεῦρ' αἶε τείνεις βίον; Hec. 753. Ἦ γὰρ τιν' ἄλλον ἔτεκες ἢ κείνους, γύναι; 1030. Ἦ γὰρ καθείδες Θρηῖκα, καὶ κρατεῖς ξένου; 1106. Οἶμοι, τί λέγεις; ἦ γὰρ ἐγγύς ἐστί που; Soph. El. 1221. ΗΛ. Ἦ ᾧ γὰρ ἀνὴρ; OP. εἴπερ ἐψυχός γ' ἐγώ. ΗΛ. Ἦ γὰρ σὺ κείνος; What? is the man alive? What? are you he? Since however the simple particle ἦ is sometimes merely declaratory, sometimes interrogative, there does not appear good reason for depriving ἥπου in every instance of the latter power, which Elmsl. is inclined

to do. Thus the l. 1305. τί δ' ἐστίν; ἥπου καὶ ἀποκτεῖναι θέλει; becomes very tame without the interrogation, as Elmsl. has edited it; and this may be said generally of all passages where an interrogation precedes ἥπου: cf. Orest. 429. 834. Phœn. 389. If ἥπου be retained, we may construe the line thus: undoubtedly this conduct is most atrocious of which he has been guilty: cf. 703. 714. Hec. 499. Σάφ' ἴσθι does not always respond to an interrogation: see 1359.

696. ἐρασθεῖς—μέγαν ἔρωτα. Hipp. 32. ἐρῶσ' ἔρωτα: 337. οἶον ἡράσθην ἔρον. Od. O. 245. φιλεῖ φιλότητα. "Ἐρῶα takes its tenses only from the passive form, aor. l. ἡράσθην, amari. Of the real passive only ἐρώμενος, one beloved, is found." Matth. Gr. Gr. § 234.

ἔφυ, for ἔστι: as in general; 819. εἴπερ φρονεῖς γ' εὖ δεσπότης, γυνή τ' ἔφυς. Soph. Œd. T. 9. ἐπεὶ πρέπων ἔφυς: 587. οὐτ' αὐτὸς ἰμεῖρων ἔφυν. Eur. Phœn. 135. παῖς μὲν Οἰνέως ἔφυ: 479. ἀπλοῦς δ' μῦθος τῆς ἀληθείας ἔφυ; Hec. 773. τίς οὕτω δυστυχὴς ἐφύ γυνή; See below 701.

697. "ἴτω, let him go, μὴ φροντίσῃς αὐτοῦ. Eur. Or. 1531. Μενέλεων δ' οὐ τάρβος ἡμῖν ἀναλαθεῖν εἶσω ξίφους, ἄλλ' ἴτω ξανθοῖς ἐπ' ὤμων βοστρύχοις γαυρούμενος, Angl. let him come. Cf. 794. 815." Elmsl. Livy i. 26. Sic eat, quæcumque Romana lugebit hostem.

Μη. ἀνδρῶν τυράννων ἑῆδος ἡράσθη λαβεῖν.

Αι. δίδωσι δ' αὐτῷ τίς; πέραινέ μοι λόγον.

Μη. Κρέων, ὃς ἄρχει τῆσδε γῆς Κορινθίας.

700

Αι. ξυγγνωστὰ μὲν γὰρ ἦν σε λυπεῖσθαι, γύναι.

Μη. ὄλωλα· καὶ πρὸς γ' ἐξελαύνομαι χθονός.

Αι. πρὸς τοῦ; τόδ' ἄλλο καινὸν αὖ λέγεις κακόν.

Μη. Κρέων μ' ἐλαύνει φυγάδα γῆς Κορινθας.

Αι. ἔἴθ' ὃ 'Ιάσω; οὐδὲ ταῦτ' ἐπῆνεσα.

705

Μη. λόγῳ μὲν οὐχί, καρτερεῖν δὲ βούλεται.

ἀλλ' ἀντομαί σε τῆσδε πρὸς γενειάδος,

γονάτων τε τῶν σῶν, ἱκεσία τε γίγνομαι,

οἴκτειρον, οἴκτειρόν με τὴν δυσδαίμονα,

καὶ μή μ' ἔρημον ἐκπεσοῦσαν εἰσίδης,

710

701. μὲν γὰρ —: γὰρ must be supposed to have reference to the question which Ægeus asks in v. 687. *no wonder that your eye is dim and your form wasted*; for it was indeed excusable, &c. See v. 491.

ἦν for ἐστὶ, as above ἔφν for ἐστί: Hipp. 359. Κύπρις οὐκ ἄρ' ἦν θεός, 'Ἄλλ' εἴτι μείζον ἄλλο γίγνεται θεοῦ. Hor. Od. i. 37, 4. nunc Saliaribus Ornare pulvinar Deorum Tempus erat dapibus, sodales.

702. πρὸς, sc. τούτοις, besides: Hipp. 897. καὶ πρὸς γ' ἐξελῶ σφε τῆσδε γῆς. Phœn. 619. καὶ κατακτενῶ γε πρὸς.

703. "M. πρὸς τοῦτο δ' ἄλλον Lasc. αὖ λέγεις all edd. But Brunck from the *membrance* has edited ἀγγέλλεις: ἀγγελεῖς X. Π. 137. In Orest. 780. (τί τότε καινὸν αὖ λέγεις;) for αὖ λέγεις J. gives as a var. lect. ἀγγελεῖς." Porson. πρὸς τοῦ for τίνος; by whom? see Hec. 762.

704. "τῆσδ' ἔξω χθονός Ald. and edd. But what I have given is authorised by the MSS. A. B. D. Fl. L. P." Porson.

705. ἐπῆνεσα for αἰνέω; cf. 225. 274. Alc. 1114. ἐπῆνεσ', ἀλόχφ πιστὸς οὐνεκ' εἰ φίλος.

706. "καρτερεῖν δ' οὐ βούλεται seems to have been the reading of one of the Schol. I consider the true one

to be that of the MS. C., and also D. in the margin, καρδία δὲ βούλεται." Porson. Elmsl. and Scholef. approve of the received reading, καρτερεῖν, understanding it ironically: *injuriā mihi a Creonte illatā æquo animo sustinere*: he objects in words indeed, but he is ready patiently to submit to it, to brook the insult: Alc. 1074. χρῆ δ', ὅστις εἴ σὺ, καρτερεῖν θεοῦ δόσιν: 1081. ῥᾶον παραινέειν ἢ παθόντα καρτερεῖν. Matthiæ has the following observation: "Καρτερεῖν est quidem æquo animo aliquid sustinere, sed quod ipsi τῷ καρτεροῦντι, non alii, injucundum, grave, odiosum est. Si hoc loco verum esset καρτερεῖν, significaretur, ipsi Jasoni Medæ exilium grave accidisse, quod longe secus est."

709. A similar instance of a change in the *ictus metricus* in a word repeated in the same line is cited by Schæf. from Æsch. Prom. 1035. Τόλμησόν, ὦ μάταιε, τόλμησόν ποτε.

710. ἐκπεσοῦσαν, sc. ἐκ χθονός, eiled: cf. 462. a frequent ellipsis, particularly in Thucydides, e. g. i. 2. οἱ πολέμῳ ἢ στάσει ἐκπίπτοντες.

εἰσίδης, witness with indifference: Orest. 1332. μετὰσχες ἱκεσίας φίλοις, Μενέλαον ἡμᾶς μὴ δανόντας εἰσίδειν. This sense belongs more properly to παριδεῖν or περὶδεῖν.

δέξαι δὲ χώρα καὶ δόμοις ἐφέστιον.
 οὕτως ἔρως σοι πρὸς θεῶν τελεσφόρος
 γένοιτο παίδων, καὐτὸς ὄλβιος θάνοις.
 εὔρημα δ' οὐκ οἶσθ' οἷον εὔρηκας τὸδε·
 παύσω δέ σ' ὄντ' ἄπαιδα, καὶ παίδων γονὰς
 σπεῖραί σε δήσω· τοιάδ' οἶδα φάρμακα.

715

Αἰ. πολλῶν ἕκατι τήνδε σοι δοῦναι χάριν,
 γύναι, πρόθυμός εἰμι, πρῶτα μὲν θεῶν,
 ἔπειτα παίδων, ὧν ἐπαγγέλλει γονάς.
 εἰς τοῦτο γὰρ δὴ φροῦδος εἰμι πᾶς ἐγώ.

720

711. καὶ δόμοις ἐφέστιον, an inmate in your palace: Bruncck on Soph. Trach. 262. (ὅς αὐτὸν ἐλθόντ' ἐς δόμους ἐφέστιον,) observes that the Greeks said indifferently ἐλθὼν ἐς δόμους ἐφέστιος, δωμάτων ἐφέστιος, (Cycl. 369.) and ἐς δόμους ἐφεστῖους: Electr. 216. ἐφεστῖους εὐνὰς ἔχοντες.

712. "The optative with ὥς is used in entreaties, when, in order to render the other propitious to the suppliant, the latter wishes him something pleasing or profitable: as Il. A. 18. thus *Sic te diva potens Cypri regat*. Or in assurances, Aristoph. Thesm. 469. Καὐτὴ γὰρ ἔγωγ', οὕτως ὀναίμην τῶν τέκνων, Μισῶ τὸν ἄνδρ' ἐκείνον, I hate him, as truly as I wish to live to have joy in my children: Nub. 520." Matth. Gr. Gr. § 513. Obs. 4.

715. Phœn. 1187. τοῦτο παύσαντες νοσοῦν: Bacch. 240. αὐτὸν—Παύσω κτυποῦντα δύρσον, ἀνασελόντ' αὖ Κόμας. See Matth. Gr. Gr. § 550.

716. "This and the three following verses are omitted by the Flor. MS. in consequence of the repetition of γονάς: see Valek. Phœn. 360. A phrase similar to the termination of this line occurs in Herod. iii. 85. where Cebares says to Darius: ὧς βασιλεὺς οὐδέλς πρὸ σοῦ ἔσται· τοιαῦτα ἔχω φάρμακα. Cf. Theocr. ii. 161." Porson. Cf. 785. 1318. 1342.

718. πρῶτα μὲν θεῶν: Hec. 840. Καὶ βούλομαι θεῶν θ' οὐνεκ', ἀνόσιον ξένον, Καὶ τοῦ δικαίου, τήνδε σοι δοῦναι

δίκην. "Heracl. 237. Τρισσαὶ μ' ἀναγκάζουσι συμφορὰς ὁδοί, Ἰόλαε, τοῦσδε μὴ παρώσασθαι ξένους· τὸ μὲν μέγιστον, Ζεὺς, κ. τ. λ. Hom. Od. I. 262. Ἄλλ', αἰδοῖο, φέριστε, θεοὺς· ἱκέται δέ τοι εἰμὲν. Ζεὺς δ' ἐπιτιμῆται ἱκετῶν τε, ξείνων τε, Ξείνιος, ὃς ξεινοῖσιν ἄμ' αἰδοῖοισιν ὀπηδεῖ. Virg. Æn. i. 543." Class. J. lvi. p. 323.

719. "ὦν μ' from A. L. has been edited by Bruncck, which I cannot suppose that he takes for μοι. If any one should understand it for με, I would not much object, since several verbs of the same kind sometimes, although but seldom, govern an accusative instead of a dative, such as εἰπεῖν, ἐπιστέλλειν, λέγειν, παραινεῖν. But I consider the pronoun as unnecessary." Porson. Εἰπεῖν and λέγειν however differ materially in sense when followed by a dat. or an accus.: in the former case they signify to speak to, in the latter to speak of a person: see Hec. 972. In Soph. CEd. C. 1402. for τοιοῦτον, οἷον οὐδὲ φανήσασθαι τινα Ἐξεσθ' ἑταίρων, Bruncck and Elmsl. correct τινί. Cf. Orest. 221.

720. φροῦδος: this word occurs above 137. οὐκ εἰσι δόμοι· φροῦδα τὰδ' ἦδη: 479. ὕρκων δὲ φροῦδη πίστις, worth nothing: and such is its meaning here: similarly to the expression used by Hecuba, 620. ὥς εἰς τὸ μηδὲν ἤκομεν, come to nothing. Dunbar (Coll. Gr. Min. p. 199.) translates the line thus: For I am now wholly gone for that.

οὕτω δ' ἔχει μοι· σοῦ μὲν ἐλθούσης χθόνα,
πειράσομαί σου προξενεῖν δίκαιος ὢν.
τοσόνδε μέντοι σοὶ προσημαίνω, γύναι,
ἐκ τῆσδε μὲν γῆς οὐ σ' ἄγειν βουλήσομαι·
αὐτὴ δ' ἐάν περ εἰς ἐμοὺς ἔλθῃς δόμους,
μενεῖς ἄσυλος, κοῦ σε μὴ μεθῶ τινι.
ἐκ τῆσδε δ' αὐτὴ γῆς ἀπαλλάσσου πόδα.
ἀναίτιος γὰρ καὶ ξένοις εἶναι θέλω.

725

Μη. ἔσται τάδ'· ἀλλὰ πίστις εἰ γένοιτό μοι
τούτων, ἔχοιμ' ἂν πάντα πρὸς σέθεν καλῶς.

730

721. "ἔχοιμι Ald. ἔχει μοι B. C. D. L." Porson. Render: *thus am I circumstanced*: cf. 308.

722. "The repetition of the pronoun in four successive verses is very inelegant. I therefore propose to read *πειράσομαι γὰρ*, and to remove the comma after *χθόνα*. A similar error affects the passage in *Hel.* 962. 'Ἄλλ' οὐχὶ τοῦτο τὸ καλὸν, εἰ καλὸν τόδε, Αἰρήσομαι τὸ πρόσθε τῆς εὐδαιμονίας: read, Αἰρήσομαι γὰρ πρόσθε τῆς εὐψυχίας. First *εὐψυχίας* became corrupted into *εὐτυχίας* (see the note on 553.) from the similarity of letters, afterwards into *εὐδαιμονίας* from the coincidence in meaning. Heath therefore and Tyrwhitt have well restored *εὐψυχίας*." Porson.

723. "τοσόνγε Ald. τοσόνδε C. L. P. It matters but little. Also *προσημανῶ* L. not badly." Porson.

724. Notice that *ὅτι* is omitted after *προσημαίνω*, as in v. 353. after *προϋνέπω*: οὐ βουλήσομαι, *I shall not be willing*.

725. *αὐτὴ*, of yourself, of your own accord: so in 727. Theoc. xi. 12. Πολλάκι ταὶ ὄϊες ποτὶ τ' ἀθλίον αὐταὶ ἀπῆνθον Χλωρᾶς ἐκ βοτάνας. Thus *ipse* is frequently used: Virg. Ecl. iv. 21. *Ipsæ lacte domum referent distenta capellæ Ubera*: Georg. i. 34.

ἐάν περ. Maltby in his Thesaurus makes the following observation: "If the indexes are to be trusted, ἐάν occurs only in one passage of Sophocles, viz. *Antig.* 327. and never in Euri-

pides, except when accompanied by περ."

726. οὐ σε μὴ μεθῶ, *I will not surrender you*: Dawes (*Misc. Cr.* 221.) gives this canon: the construction of the Greek language requires that the particles οὐ μὴ should be followed either by the fut. indic. or the second aor. subj.: the distinction to be observed in the two constructions is thus stated by Elmsley, (*Ed. C.* 177.) οὐ μὴ with the fut. forbids, with the subj. denies: thus οὐ μὴ μεθήσεις is the same as μὴ μέθης or μὴ μεθῆς, but οὐ μὴ μεθῶ as οὐ μεθήσω: so in v. 1148. οὐ μὴ δυσμενὴς ἔσει φίλοις, the meaning is not οὐκ ἔσει, *you shall not be*, but μὴ ἴσθι, *be not*. See *Hec.* 1022. *Guide to the Greek Trag.* p. 262.

727. ἀπαλλάσσομαι, *to depart*, with γῆς, *χθονός*, οἴκων, &c. is of frequent occurrence: 340. κοῦκ' ἀπαλλάσσει *χθονός*; πόδα is a mere redundancy, governed by κατὰ understood: as in *Hec.* 812. ποῖ μ' ὑπεάγεις πόδα;

730. The more usual idiom would be: πάντα καλῶς ἂν ἔχοι: as in 754. Χαίρων πορεύου· πάντα γὰρ καλῶς ἔχει. *Iph. T.* 1195. Καὶ τὰμὰ γ' οὕτω μάλλον ἂν καλῶς ἔχοι. Elmsley remarks that the sense would be the same without καλῶς: i. e. that πάντ' ἔχω is the same as πάντα καλῶς ἔχει μοι: but this is incorrect; for πάντ' ἔχω signifies *I understand it all*: *Orest.* 740. τοῦτο πάντ' ἔχω μαθών: *Iph. A.* 883. πάντ' ἔχεις, *rem tenes omnem*. *Phœn.* 967. τὰ μὲν παρ' ἡμῶν πάντ' ἔχεις.

Αι. μῶν οὐ πέποιθας, ἢ τί σοι τὸ δυσχερές;
 Μη. πέποιθα· Πελίου δ' ἐχθρὸς ἔστι μοι δόμος,
 Κρέων τε· τούτοις δ', ὀρκίοισι μὲν ζυγεῖς,
 ἄγουσιν οὐ μεθεῖ' ἂν ἐκ γαίας ἐμέ.

732. Elmsley has edited: ἐχθρὸς ἔστι μοι.

734. "μεθεῖσαν Ald. D. E. μεθῆς ἂν A. (which corresponds to Brunck's *membranae*) and recent edd., a solecism: [see Brunck on Soph. Œd. T. 1046.] μεθεῖς ἂν (as it appears to me) B. with ἐκδοίης written over it. Brunck had correctly edited μεθεῖ' ἂν, which C. L. P. and the Schol. have; but he is wrong in the arrangement of the construction, which the Schol. properly explains: ἄγουσιν ἐμὲ ἐκ γαίας (thus L.: in Ald. badly γαίης,) οὐκ ἂν μεθεῖο, ἐμοῦ being understood. Brunck however endeavours from this passage to prove that the middle voice μεθίσθαι governs the accus., in opposition to the canon of Dawes Misc. Crit. p. 238. and Valck. on Phœn. 522. [See Hec. 400. Guide to the Greek Trag. p. 263.] Brunck himself in Aristoph. Vesp. 414. seems all but desirous to read τοῦδ' ἐγὼ οὐ μεθήσομαι. A formidable passage of Sophocles remains, Electr. 1277. τῶν σῶν προσώπων ἥδονάν μεθέσθαι. Read, in the Doric form, ἄδονᾶν: [cf. Phœn. 326. τέρψιν παλαιᾶν χαρμονᾶν, al. παλαιὰν χαρμονάν.] Electra herself again uses the plural in v. 1302. But that others may not fall into the same mistake, I will add a few words in explanation of this figure. When two verbs governing different cases are referred equally to the same noun, the Greeks, to avoid an inharmonious repetition of the proper name or pronoun, put it only once in either regimen, and omit it in the other case. Antiphanes in Athen. viii. p. 339. A. ὃν ἦν ἰδρ, τὰς χεῖρας οὐκ ἀφέζεται: where οὗ would be equally good in sense, but worse with respect to the metre. Aristoph. in J. Pollux vii. 108. Πλὴν εἰ πρίατο βασκανίου τις δεόμενος Ἐπὶ κάμινον ἀνδρὸς χαλκέως. Brunck has thus disposed these words into verses, Fragm. Inc. lxi. Πλὴν εἰ

πρίατο βασκανίου τις δεόμενος Ἐπὶ κάμινον ἀνδρὸς χαλκέως. I should be glad to know what kind of metre the second verse is: for κάμινον lengthens the middle syllable. Therefore it is part neither of an iambic nor trochaic verse. They are the words of a person in reply to the enquiry to what use something or other can be applied: [Οὐκ οἶδα] πλὴν εἰ τις πρίατο δεόμενος Βασκάνιον ἐπὶ κάμινον ἀνδρὸς χαλκέως. The Falckenburg MS. affords Βασκάνιον. I have added Οὐκ οἶδα, not as the words of the comic writer, but to fill up the verse. Plato p. 174. D. HSt. τὸν μὲν γὰρ εὐθὺς παῖδά τινα ἐνδοθεν ἀπαντήσαντα ἄγειν· where, if the reading were correct, αὐτῷ would be understood after ἀπαντήσαντα. But it is evident that something else was formerly extant in the copies of Plato, from Photius under Οἶ. Οἶ· περισπωμένως ἀντὶ τοῦ ἑαυτῷ· ὀξυτόνως δὲ οὗτοι· συμπόσιον· οἱ μὲν γὰρ εὐθὺς παῖδά τινα τῶν ἐνδοθεν ἀπαντήσαντα. καὶ οὐ ἀντὶ τοῦ αὐτοῦ· πολιτεία· πλὴν οὐ. Suidas, or his copyist, in transcribing this passage, having met with συμπόσιον for συμπόσιφ, with extraordinary stupidity prefixed Ζήτει ἐν τῷ, meaning, Look for it under the word Συμπόσιον. In Plato however ought without doubt to be read: οἱ μὲν γὰρ εὐθὺς παῖδά τινα τῶν ἐνδοθεν ἀπαντήσαντα ἄγειν: which he thus wrote, to avoid the concurrence of the accus. The passage from the Republic, is in lib. x. p. 617. E. HSt. τὸν δὲ παρ' αὐτὸν πεσόντα ἕκαστον ἀναρρεῖσθαι, πλὴν οὐ· ἔ δὲ οὐκ ἔαν. But, to return, it is worthy of remark, that μεθεῖσαν, μεθεῖς ἂν, are not various readings, but the true reading slightly corrupted. For if you write at full ΜΕΘΕΙΟΑΝ, you can see how easily it may be changed into ΜΕΘΕΙCΑΝ." Porson. The following are instances of the construction explained

λόγοις δὲ συμβὰς, καὶ θεῶν ἀνώμοτος,
 φίλος γένοι' ἄν, κᾶπικηρυκεύμασι
 τάχ' ἄν πίθοιο· τὰμὰ μὲν γὰρ ἀσθενῇ,
 τοῖς δ' ὄλδος ἐστὶ, καὶ δόμος τυραννικός.

735

Αἰ. πολλὴν ἔλεξας, ὦ γύναι, προμηθίαν·
 ἀλλ' εἰ δοκεῖ σοι ὄρᾱν τάδ', οὐκ ἀφίσταμαι.
 ἐμοὶ τε γὰρ τάδ' ἐστὶν ἀσφαλίστατα,

740

above: Demosth. 281, 22. ed. Schæf. οὐς σὺ ζῶντας μὲν, δὲ κίναδος, κολακεύων παρηκολούθεις: here οὐς is governed by κολακεύων, αὐτοῖς being understood after παρηκολούθεις: 287, 1. Προσδεξαμένων τῶν νῦν ἀνθεστηκότων αὐτῷ καὶ μίᾳ γνώμῃ πάντων φιλιππισάντων: understand αὐτὸν after προσδεξαμένων. ἄγουσιν, Schol. Βουλομένοις με ἄγειν: see above, v. 11.

735. λόγοις δὲ συμβὰς, subaud. μόρον: see Hec. 1103.

"ἐνώμοτος edd. and most of the MSS. But B. D. have as a various reading that which Muretus had conjectured." Porson. 'Ανώμοτος is found again, Hipp. 608. 'Η γλῶσσ' ὁμώμοχ', ἥ δὲ φρὴν ἀνώμοτος. See the note on Hec. 235. This line is quoted by Schæfer on Hec. 782. as an exception to the rule there given by Porson, that where two members of a sentence are closely connected, one containing a participle, and the other an adj., the participle ὦν cannot be omitted in the latter. But Dobree (Aristoph. Append. p. 144.) has explained, on the suggestion of Porson himself, that verbals such as ἐνώμοτος are rather participles than adjectives, indeed the participles themselves of the ancient form, as is evident from those in Latin.

736. "κᾶπικηρυκεύμασιν Οὐκ ἄν πίθοιο MSS. edd.: but, since the negative particle is detrimental to the sense, critics have proposed various conjectures: ὤκ' Musgr.; but this is not found in the tragic writers even in the choruses, much less in the senarii. Brunck has edited σύ γ' ἄν, but this is too emphatic, and would intimate that Ægeus was worse than other men. I have edited, as nearest to probability, Eurip. Med.

the conjecture of Wyttenbach. Not to offend Ægeus, Medea qualifies her apprehension by the word perhaps. A similar precaution is to be met with in Soph. Phil. 811. κᾶπὶ κηρυκεύμασιν Ald. Lasc." Porson. Elmsley, not altogether acquiescing in Wyttenbach's conjecture, asks, may not πίθοιο more probably be corrupt than οὐκ ἄν? Schæfer seems to suspect both, and therefore conjectures κᾶπὶ κηρυκεύμασιν Νοῦν ἄν τιθοῖο: as Hom. Il. X. 46. 'Εκτορέοις ἦρα μᾶλλον ἐπὶ φρένα δῆχ' ἱεροῖσιν. The word ἴσως in the Schol. vindicates the reading adopted by Porson: Τούτοις οὖν βουλομένοις ἐξαιτῆσθαι με, οὐκ ἄν ἐκδοίης ὁμῶσας· καὶ διὰ τῶν λόγων μόνων συνθεῖο [συνθεῖς Heath.], ἴσως ἂν ἐκείνων γένοιο φίλος, καὶ διὰ τὰ ἐπισηρυκεύματα, ὅ ἐστι τὰς προσθείας, ἐξαιτουμένοις με ἐκδοίης ἂν αὐτοῖς.

737. τὰμὰ μὲν γὰρ ἀσθ., for ἐγὼ μὲν γὰρ ἀσθενής: see 347.

739. "ἔλεξας ἐν λόγοις Ald. εἰδειξας not inelegantly Valck. on Phœn. 531. (=540.) which Musgr. approves and Brunck and Beck have edited. But since tautology is avoided by editing ὦ γύναι with all the Paris MSS., the Florentine ed. and that of Lasc., I have preferred it. "Ἐλεξας is equivalent to εἰδειξας ἐν λόγοις." Porson.

740. οὐκ ἄφ., I do not stand aloof, am not averse from doing it.

741. "Thus A. B. D. Fl. L. P. ἀσφαλίστερα Ald. X. Π. 781." Porson. Cf. 67. Elmsley has edited ἀσφαλίστερα, as more consistent with the following words τὸ σὺν τ' ἔραρε μᾶλλον. He admits however that the words κᾶμοι τάδ' ἐστὶ λῶστα in v. 931. and similar phrases of frequent occurrence defend the superlative.

E

σκήψιν τιν' ἐχθροῖς σοῖς ἔχοντα δεικνύναι,
 τὸ σὸν τ' ἄραρε μᾶλλον· ἐξηγοῦ θεοῦς.
 Μη. ὅμνυ πέδον γῆς, πατέρα δ' Ἥλιον πατρὸς
 τοῦμοῦ, θεῶν τε συντιθείς ἅπαν γένος.
 Αἰ. τί χρεῖμα δράσειν, ἢ τί μὴ δράσειν; λέγε.

745

742. ἔχοντα: this transition from the dative to the accus. has been noticed above v. 662. To the examples there given add *Æsch. Ag.* 1619. *Οὕτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί, Ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκεσιν.* But the construction is clearer if taken according to Elmsley's suggestion: *δείκνυναι* (i. e. *φαίνεσθαι*, *ἐμὲ* being understood) *σοῖς ἐχθροῖς σκήψιν τιν' ἔχοντα*, to show that *I have some plea*: here *δείκνυναι ἔχοντα* is the same idiom as *δείξω σοφὸς γεγώς* above v. 548.

743. *τὸ σὸν τ' ἄραρε μᾶλλον*, and you are more secure: see 347. 737. "*τὸ σὸν δ' ἄραρε* Ald. *τὸ σὸν τ' ἄραρε* Lasc. and, I think, most of the MSS., certainly A. on the authority of Brunck. Greg. Naz. (X. Π. 761.) surprisingly perverts the whole passage: *τὸν σὸν δ' ἄραρε μᾶλλον ἐξηγοῦ θεόν*, but in such a way, that it is easy to see that he found *τὸ σὸν δ' ἄραρε* in his copy." Porson.

ἐξηγοῦ θεοῦς, Schol. *ὀνόμαζε τοὺς θεοῦς, οὓς βούλει με ὁμῶσαι.* "Cf. *Iph. T.* 743. "*Ὅμνυ· σὺ δ' ἔξαρχ' ὅρκον, ὅστις εὐσεβής.*" See the commentators on *Thuc.* vii. 50. *fin.*" Cl. J. lxiii. p. 157. The Latin phrase, *præire verbis*, is similar.

744. "Lasc. omits the character of *Medea*: *ὅμνυε* Lasc., which certainly does not affect the metre, although the other is preferable even in this respect. But for the benefit of tirois, it is worthy of observation, that the tragic writers never employ this form, viz. in which *ὦ* is put for *υῖ* in the end of a verb; the old comic writers very rarely; the poets of the middle comedy more frequently; those of the new very frequently. It began gradually and sparingly to be adopted about the middle of the time of Aristophanes; for the only instances are *ὁμνύρ* Av. 1610. *συμπαραιμνύων*

in the last of his plays, the *Plutus* 719. Other passages, in which it seems to be used, have either been or ought to be corrected. *Καταγνύει* and *κεραννύει* are to be restored to Eubulus and Theophilus in *Athenæus* x. p. 450. A. xi. p. 472. D." Porson. "*Ὅμνυ* for *ὅμνυθι*, as *ἐπιδείκνυ* for *ἐπιδείκνυθι*, *Aristoph. Av.* 666. See *Matth. Gr. Gr.* § 205. 5. "Thomas Mag. p. 229. "*Ἰστέον, ὅτι ἡ τετάρτη συζυγία τῶν εἰς μὴ προτιμωτέρα τοῖς Ἀττικοῖς τῆς βαρυτόνου· δείκνυμι γὰρ καὶ ζεύγνυμι λέγουσιν, οὐ δείκνύω οὐδὲ ζεύγνύω.*" Schæfer. Elmsley makes the following observations on Porson's note: "With regard to *ὅμνυ*, it seems to me merely accidental, that nothing of the sort is read in *Æschylus*, *Soph.*, or *Eurip.* For *ὅμνυμι* and similar verbs have no imperf. subj. in the Attics, except that which is derived from the common form *ὁμνύω*. And I have no doubt, that any one of the tragic or old comic writers would have as readily said *ὁμνύῃ* as *γράφῃ*, or *λέγῃ*, if the sentence had required the subj. of that verb. Porson however seems to have rightly decided that the part. *συμπαραιμνύων* belongs to the later Attic. This form came into frequent use after the age of Euclid. But I do not think that even comic writers of the latest period would have used *ὅμνυε*, which some MSS. assign to Eurip. For there is this difference between *ὅμνυε* and *ὁμνύει*, that *ὅμνυε* has a short syllable after *ν*, *ὁμνύει* a long one. But the comic writers seem to have used this form only when *ν* is succeeded by a long syllable. Thus they said *ὁμνύω*, *ὁμνύεις*, *ὁμνύει*, *ὁμνύων*, *ὁμνύοντες*, but not *ὁμνύομεν*, *ὁμνύετε*, *ὥμνον*, *ὅμνυε*, *ὁμνύετω*. At least I have not met with any instance in what remains of their writings."

Μη. μήτ' αὐτὸς ἐκ γῆς σῆς ἔμ' ἐκβαλεῖν ποτὲ,
μήτ', ἄλλος ἦν τις τῶν ἐμῶν ἐχθρῶν ἄγειν
χρήζη, μεθήσειν ζῶν ἐκουσίῳ τρόπῳ.

Αἰ. ὁμνυμι γαῖαν, Ἥλιου θ' ἄγνόν σέβας,

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ὁμνυ πέδον γῆς, i. e. πρὸς: Soph. Trach. 1187. Ὅμνυ διὸς νῦν τοῦ με φύσαντος κάρα. Virg. *Æn.* vi. 35. Maria aspera juro, i. e. *per.* Eur. Hipp. 1029. νῦν δ' ὀρκίῳ σοι Ζῆνα, καὶ πέδον χθονὸς Ὅμνυμι. The next line occurs also in Eur. *Iph. T.* 739.

747. αὐτὸς — ἐκβαλεῖν, the nomin. with the infin., according to the Greek idiom: see *Orest.* 1120. *Matth. Gr.* § 535.

749. ἐκουσίῳ τρόπῳ: *Orest.* 1038. ἀλλ' αὐτόχειρι θνήσχ', ὅτε βούλει, τρόπῳ: *Hel.* 1567. ἐκβαλόντες δάκρυα ποιητῶ τρόπῳ.

750. "Ald. and almost all edd. have λαμπρόν Ἥλιου τε φῶς, with the conjunction inelegantly inserted, as I have noticed in a similar case, *Hec.* 78. [There however neither καὶ nor τε follows the conjunction in this position; otherwise instances are not wanting of this, which Porson denominates an inelegance, as *Elmsl.* has shown in *Mus. Crit.* ii. p. 281. Thus below 1104. Καὶ δὴ γὰρ ἄλις βλοτόν θ' εὖρον, Σώματά θ' ἦβην εἰσῆλθε τέκνων. Soph. *Ced. T.* 758. οὐ δῆτ' ἄφ' οὗ γὰρ ἦλθε, καὶ κράτη Σέ τ' εἶδ' ἔχοντα, Λαῖόν τ' ὀλωλότα, &c. *Ant.* 120. ἔβα, πρὶν ποθ' ἀμετέρων Αἱμάτων γένυσιν Πλησθῆναί τε, καὶ στεφάνωμα πύργων Πευκάενθ' Ἥφαιστον εἶλεν: *Phil.* 141. Φάσκειν δ' αὖθην τὴν Ἡρακλέους Ἀκοῇ τε κλύειν, λεύσσειν τ' ὕψιν. Eur. *Ph.* 333. ἀνῆξε μὲν ξίφους Ἐπ' αὐτόχειρά τε σφαγὰν, ὑπὲρ τέρεμνά τ' ἀγχόνας. *Heracl.* 396. σκόπει, — Ποῖα προσάξει στρατοπέδον τ' ἄνευ δορὸς, Ἐν ἀσφαλεῖ τε τῆσδ' ἰδρύσεται χθονός. *Elmsl.* therefore retains λαμπρόν Ἥλιου τε φῶς. Yet with this reading one would rather expect ἄστρον τε, or something similar to follow, to which φῶς could be applied.] I allow that in general the tragic writers add the conjunction to each noun, but not always; and therefore we might

read λαμπρόν Ἥλιου φῶς, suppressing the intermediate conjunction, which is sometimes the case; and which is the actual reading of Lascaris's edition. And this would suffice for the removal of that perplexing τε. But since the MSS. B. D. P. have as a various reading in 744. Ἥλιου θ' ἄγνόν σέβας, which Musgr. properly remarks ought to be referred to this verse, I have so edited. Soph. *Ced. T.* 830. ὦ θεῶν ἄγνόν σέβας. *Philoct.* 1289. Ἀπάμοσ' ἄγνόν Ζηνὸς ὑψίστου σέβας. Eur. *Cycl.* 580. τὸ πᾶν τε δαιμόνων ἄγνόν σέβας. *Æschylus Eum.* 888. ἀλλ' εἰ μὲν ἄγνόν ἐστὶ σοι Πειθοῦς σέβας: *Idem*, *Myrmidonibus ap. Athen.* xiii. p. 602. Ε. σέβας δὲ μῆρῶν ἄγνόν οὐκ ἐπηδέσω, (ὁ κατηδέσω. See *Plut. Erot.* p. 751. C.) Ὡς δυσχάριστε τῶν πυκνῶν φιλημάτων: which are the words of Achilles to the corse of Patroclus. Ἄγιον is edited, but ἄγνόν is thrice cited by *Canter Var. Lect.* ii. 9. probably from MSS. These words are certainly often interchanged, but ἄγιος is very rarely employed by the Attics, never, I believe, by tragic writers. [It is found in *Æsch.* *Suppl.* 865. but the passage is undoubtedly corrupt.] From the same scene is borrowed a verse cited by *Lucian, Amor. T.* ii. p. 457. Μῆρῶν τε τῶν σῶν εὐσεθεὶς ὀμιλία. In *Homer, Il.* Σ. 18. Antilochus first brings to Achilles the intelligence of the death of his friend. Antilochus had done the same in *Æschylus*, to whom Achilles answers: Ἀντίλοχ', ἀποίμωξόν με τοῦ τεθνηκότος Τὸν ζῶντα μᾶλλον· τὰμὰ γὰρ διοίχεται. *Aristoph. Eccles.* 392. and *Schol.* Porson.

ὁμνῦμι. In *Homer* we find the middle syllable short: *Il.* E. 278. ὁμνῦε δ' ὥς ἐκέλευε: Ψ. 585. ὁμνῦθι μὴ μιν ἐκάν. Heyne accounts for this by the hypothesis, that there were two forms: ὁμνῦω, ὁμνῦμι: and ὁμνῶω,

Δεούς τε πάντας, ἐμμένειν, ἃ σου κλύω.

Μη. ἀρκεῖ· τί δ' ὀρκω τῶδε μὴ ῥυμένων πάθοις;

Αἰ. ἃ τοῖσι δυσσεβοῦσι γίγνεται βροτῶν.

Μη. χαίρων πορεύου· πάντα γὰρ καλῶς ἔχει.

καγὼ πόλιν σὴν ὡς τάχιστ' ἀφίξομαι,

πράξας' α μέλλω, καὶ τυχοῦς' ἃ βούλομαι.

Χο. ἀλλὰ σ' ὁ Μαίας πομπαῖος ἀναξ

πελάσειε δόμοις,

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δμνῦμι, the latter contracted from δμνυῖα, δμνύμι: for, as he observes, the tenses of verbs in μι show that they were of two forms: δῶω, δόμι, and δόομι, δῶμι; δέμι, δέεμι, δῆμι, τίθημι: διδῶμεν, διδῶμεν: ζευγνύμεν, ζευγνύμεν. Thus Il. Γ. 260. ἵππους ζευγνύμεναι: but Π. 145. δοῶς ζευγνύμεν' ἀναγε. Thus ΐει Med. 1184. is from a form ἰέω for ἱημι.

751. ἐμμενέιν, for ἐμμένειν, Elmsley; and the same emendation had occurred to Schæfer; but Schæfer on Theocr. xxvii. 60. (Φῆς μοι πάντα δόμεν' τάχα δ' ὅστερον οὐχ ἄλλα δοίης,) relinquishes it as unnecessary; and therefore no alteration is requisite in Phœn. 1255. Ἐπὶ τοῖσδε δ' ἐσπείσαντο, κὰν μεταίχμιοις Ὀρκους ξυνῆψαν ἐμμένειν στρατηλάταις: or in Thuc. iv. 19. ἐτοιμότερός ἐστιν αἰσχύνῃ ἐμμένειν οἷς ξυνέθετο: but in v. 18. 47. it is evident that ἐμμενῶ τῇ ξυμμαχίᾳ is the proper reading, for in the latter place οὐ παρασῆσσομαι follows. In our idiom we say indifferently, *I promise to abide*, and *that I will abide*. On the other hand, the fut. ἐμμενέιν agrees better with δράσειν in 746.; also in the following places, Hipp. 710. Suppl. 508. 1198, Phœn. 438. Rhes. 819. δμνυμι is joined to the fut. infin.; in one other, Orest. 1530. ὁμοσον, εἰ δὲ μὴ κτενῶ σε, μὴ λέγειν ἐμὴν χάριν, no tense but the present would suit the sense.

ἐμμένειν (ἐκείνοις,) ἃ σου κλύω: see 264. An equally good construction would be οἷς σου κλύω, as in Thuc. iv. 19. quoted above: Demosth. 1032. οὐχ οἷός τ' ἦν ἐμμένειν οἷς ἐκείνοι γνοῖεν.

752. "μὴ μένων Lasc." Porson. Cf. 1359.

"πάθοιμι is equivalent to βούλομαι παθεῖν: therefore τί πάθοις is the same as τί βούλει παθεῖν;" Scholefield.

753. "βροτοῖς X. Π. 788." Porson. The gen. is frequently used *partitively*, with adj. or participles: thus Phœn. 1113. τῶ νοσούντι τειχέων. Aristoph. Plut. 490. οἱ χρηστοὶ τῶν ἀνθρώπων. See Matth. Gr. Gr. § 352.

754. χαίρων πορεύου, *go and prosper*, *vade et vale*: Hipp. 1438. Χαίρουσα καὶ σὺ στείχε: Alc. 829. Χαίρων ἴθ': Soph. Trach. 821. Ἄλλ' ἐρέτω χαίρουσα.

756. "τυχοῦς' ὦν Ald. and membr. & B. D. E. Flor. Lasc. P. Hesychius, Photius, Suidas. Both constructions are good. But ἃ is more easily turned into ὦν, than ὦν into ἃ." Porson. On τυγχάνω with an accus., see Hec. 51. This constr. is more frequent than the gen. with a neut. plur.: Phœn. 513. τυχεῖν ἃ χρήζει: 998. Κλέψας λόγους, ὥσθ' ἃ βούλομαι τυχεῖν. Soph. Phil. 509. ὅσσα μηδεὶς τῶν ἐμῶν τύχοι φίλων: Œd. T. 598. Τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἐνι.

757. ὁ (υἱὸς) Μαίας πομπ. ἄν. Soph. Phil. 133. Ἐρμῆς δ' ὁ πέμπων δόλιος ἡγήσαιο νῆν. Eur. Rhes. 216. Ἄλλ' εἴ σ' ὁ Μαίας παῖς ἐκείσε καὶ πάλιν Πέμψειν Ἐρμῆς. Mercury was the protecting deity of travellers, hence his epithets of ἡγεμόνιος, ἐνόδιος, ὁδηγός, πομπαῖος, &c. But in Soph. Aj. 832. καλῶ δ' ἅμα Πομπαῖον Ἐρμῆν χθόνιον εἴ με κοιμίσαι, allusion is made to his other office of conducting the souls of the dead into the infernal regions.

ὦν τ' ἐπίνοϊαν σπεύδεις κατέχων,
πράξεις, ἐπεὶ γενναῖος ἀνὴρ,

760

Αἰγεῦ, παρ' ἐμοὶ δεδόκησαι.

Μη. ὦ Ζεῦ, Δίκη τε Ζηνὸς, Ἡλίου τε Φῶς,
νῦν καλλίνικαι τῶν ἐμῶν ἐχθρῶν, φίλαι,
γενησόμεσθα, κεῖς ὁδὸν βεβήκαμεν.

νῦν δ' ἐλπίς ἐχθροὺς τοὺς ἐμοὺς τίσειν δίκην·

765

οὗτος γὰρ ἀνὴρ, ἧ μάλιστ' ἐκάμνομεν

λιμὴν πέφανται τῶν ἐμῶν βουλευμάτων·

759. "ἐπίνοϊαν κατέχων, i. q. ἐπιθυμίαν ἔχων. Take the construction thus: πράξεις τε & σπεύδεις, ἐπίνοϊαν αὐτῶν κατέχων; σπεύδειν signifies *operam dare*." Elmsl. Thus Hec. 119. Ἦν δὲ τὸ μὲν σὺν σπεύδων ἀγαθὸν—Ἀγαμέμνων. The gen. ὦν therefore depends upon the principle of attraction. Κατέχων is for the simple verb ἔχων: Phoen. 340. πόθον ἀδάκρυτον αἶε κατέχων.

760. "ἐπὶ L. as also ἐπὶ σφας below 1375. Cf. Suppl. 881. cited in my note on 675." Porson.

761. παρ' ἐμοὶ, in my judgment: "δεδόκησαι—γενναῖος ἀνὴρ: εἶναι is generally supplied as above 301. 602. The same ellipsis is found in Hipp. 400. καταναεῖν ἔδοξέ μοι Κράτιστον: Tro. 394. Δόξας ἀνὴρ ἄριστος, οἴχεται θανόν. Δεδόκησαι (for δέδοξαι) is used by Aristoph. Vesp. 725." Elmsl. Hec. 788. τοὺς θεοὺς ἡγοῦμεθα, for ἡγοῦμεθα εἶναι.

762. Δίκη τε Ζ.: understand θύγατερ.

763. "καλλίνικαι Ald. καλλίνικοι A. L. P. and perhaps more. Even if the other form were legitimate, Medea would not use the fem. plur., but the masc., as in 769." Porson. Cf. 821.

764. εἰς δδ. Beῢ. Schol. εἰς τὴν τῆς νίκης ἀρχὴν ἐληλύθαμεν: cf. 1063.

765. τίσειν δ., will pay the penalty: see 798: ἐλπίς is followed by the fut. in v. 1028. Alc. 294. κοῦτις ἐλπίς ἦν, Σοῦ καθαρόντος, ἄλλα φυτεύειν τέκνα. Aesch. Ag. 688. ἐλπίς τις αὐτὸν εἰς δόμους ἤξειν πάλιν. Porson has omitted to notice that the Pseudo-Gregorius

Naz. 735. gives the aor. τίσαι for a various reading, which Fr. H. Bothe, with Hermann's approval, has admitted into his text, and which Elmsl. illustrates by the following instances of a similar construction: Aesch. S. c. Th. 373. ἐλπίς ἐστὶ νύκτερον τέλος μολεῖν: Eur. Or. 771. μολόντι δ' ἐλπίς ἐστὶ σωθῆναι κακίων: Alc. 144. ἐλπίς μὲν οὐκέτ' ἐστὶ σώσασθαι βίον: Hel. 439. ἐλπίς δ' ἔκ γε πλουσίων δόμων λαβεῖν τι ναύταις. Dem. Olynth. i. p. 13. Σκοπεῖσθε εἰς τί ποτε ἐλπίς ταῦτα τελευτήσας: on this place Bremi quotes Hom. Od. B. 280. ἐλπωρῇ τοι εὔπειτα τελευτήσας τάδε ἔργα: Γ. 319. θθεν οὐκ ἔλποιτό γε θυμῷ ἔλθμεν. Hermann distinguishes between the two constructions in this manner: the infin. of the aor. is used, when an event is likely to happen in a very short time; of the fut. when a more distant period is referred to. But Bremi more satisfactorily thus: If the aor. be used, the speaker intends to express his confident anticipation of a certain result, that he feels as firmly persuaded that it will happen, as if it were then taking place, or had already transpired.

766. "ἀνὴρ L. ὄνῃρ Ald." Porson. Elmsl. writes ἀνὴρ.

"ἧ μάλιστ' ἐκάμνομεν, where I was most at a loss, where I was weakest. Eur. Ion. 363. Οἷσθ' οὖν, δ κάμνει τοῦ λόγου μάλιστά σοι;" Elmsl. Cf. Hec. 1126.

767. λιμὴν. "Ovid, Trist. v. 6. Tu quoque nostrarum quondam fiducia rerum, Qui mihi confugium, qui mihi portus eras." Class. J. lxiii. p. 158.

ἐκ τοῦδ' ἀναψόμεσθα πρυμνήτην κάλων,
 μολόντες ἄστυ καὶ πόλισμα Παλλάδος.
 ἤδη δὲ πάντα τὰμά σοι βουλευόμενα
 λέξω· δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.
 πέμψας' ἐμῶν τιν' οἰκετῶν, Ἰάσονα
 ἐς ὅψιν ἐλθεῖν τὴν ἐμὴν αἰτήσομαι·
 μολόντι δ' αὐτῷ μαλθακοὺς λέξω λόγους,
 ὡς καὶ δοκεῖ μοι ταῦτα καὶ καλῶς ἔχειν,
 καὶ ξύμφορ' εἶναι, καὶ καλῶς ἐγνωσμένα·
 παῖδας δὲ μεῖναι τοὺς ἐμοὺς αἰτήσομαι·
 οὐχ ὡς λιπούσα πολεμίας ἐπὶ χθονὸς
 ἐχθροῖσι παῖδας τοὺς ἐμοὺς καθυβρίσαι,

770

775

Orest. 1075. μέγας πλούτου λιμήν. Androm. 892. ὃ ναυτίλοισι χείματος λιμήν φανείς, Ἀγαμέμνονος παῖ.

768. ἐκ τοῦδε (λιμένος) ἀναψ. πρ. κ., here will we fasten the cable of the stern; i. e. mount our vessel. Schol. παυσόμεθα τῶν ταρασσόντων κακῶν· ὅταν γὰρ ἀπόγεια δεθῇ, παύονται τῶν κυμάτων (καμάτων Elmsl.) οἱ ναῦται. "Ἀπόγεια, ἐπίγεια, πείσματα, πρυμνήσια, were cords with which ships were tied to the shore. In most harbours stones were erected for this purpose, which were bored through like rings, and thence called δακτύλιοι, and to which cords cast from the stern were fastened." Robinson's Antiq. of Greece, p. 394. Cf. Hec. p. 539. Λύσαι τε πρύμνας καὶ χαλινωτήρια Νεῶν δδς ἡμῖν. The same metaphor is found in Herc. F. 478. ὡς ἀνημμένοι κάλῳς Πρυμνησίοισι βίον ἔχουσ' εὐδαίμονα. Πρυμνήτης, as Elmsl. remarks, is here used for πρυμνήσιος: but properly it is the same as κυβερνήτης: as Æsch. Eum. 16. Δελφός τε χώρας τῆσδε πρυμνήτης ἀναξ.

771. μὴ πρὸς ἡδ. λ., not adapted for your gratification: cf. 538. Iph. A. 1022. πρὸς ἡδονὴν φίλοις Σοί τ' ἂν γένοιτο, κἂν ἐμοῦ χωρὶς, τάδε. Soph. El. 921. τί δ' ἔστιν; οὐ πρὸς ἡδονὴν λέγω τάδε. See note on Hec. 374.

775. "ὡς συνδοκεῖ Reiske. Next

ἔχειν in later edd., from emendation, as it seems; for Ald. Lasc. and MSS. have ἔχει, which being retained, the following verse must also be erased. For the one which formerly came next, Γάμους τυράννων, οὖς προδοὺς ἡμᾶς ἔχει, is wanting in the Flor. MS., according to Valck. on Phoen. 1286." Porson. Cf. 715.

776. "εἰργασμένα Ald. ἐγνωσμένα A. B. Cott. Fl. L." Porson. I. q. δεδογμένα, decreed, determined, a meaning more frequent in prose writers: Demosth. 416. τὰ δίκαια γνῶναι, to pass a just sentence.

778. λιπούσα. Dawes M. Cr. 76. has decided that no second fut. either act. or middle exists in the Greek language. Elmsl. therefore suggests λιπούσ' ἂν for an emendation, and as equivalent to λείψουσα, since Medea would say οὐ λείψω παῖδας, and οὐκ ἂν λίποιμι παῖδας with the same meaning; defending it by Eur. Iph. A. 94. Τάλύθειον εἶπον πάντ' ἀφιέναι στρατὸν ὧς οὐ ποτ' ἂν τλᾶς θυγατέρα κτανεῖν ἐμὴν, i. e. ὡς οὐποτε τλησόμενος. Burges proposes οὐχ ὡς λίπω σφε, omitting the next verse. See Guide to the Greek Trag., p. 255.

779. "καθ' ὁδρίοι L. This verse seems spurious to Brunck, and made up of 1056. 1057. Above πολέμιους Ald. πολέμιων some edd. πολέμιαι L.

ἀλλ' ὡς δόλοισι παῖδα βασιλέως κτάνω. 780
 πέμψω γὰρ αὐτοὺς δῶρ' ἔχοντας ἐν χερσίν,
 λεπτόν τε πέπλον καὶ πλόκον χρυσήλατον.
 κἄνπερ λαβοῦσα κόσμον ἀμφιβῇ χροῖ,
 κακῶς ὀλεῖται, πᾶς δ' ὅς ἂν δίγῃ κόρης·
 τοιοῖσδε χρίσω φαρμάκοις δωρήματα. 785
 ἐνταῦθα μέντοι τόνδ' ἀπαλλάσσω λόγον·
 ὦμωξά δ' οἷον ἔργον ἔστ' ἐργαστέον
 τοῦντεῦθεν ἡμῖν· τέκνα γὰρ κατακτενῶ
 τᾶμ'. οὔτις ἐστίν, ὅστις ἐξαίρησεται·
 δόμον τε πάντα συγχέας' Ἰάσονος, 790
 ἔξειμι γαίης, φιλτάτων παίδων φόνον
 φεύγουσα, καὶ τλᾶσ' ἔργον ἀνοσιώτατον.

P." Porson. The omission of this line would remove the unpleasant tautology of παῖδας τοὺς ἐμούς here and in 777.

781. "I have erased, at the suggestion of Valck., the verse which used to succeed this in other edd., but which follows v. 782. in MS. A. νόμφη φέροντας, τήνδε μὴ φεύγειν χθόνα. Brunck moreover has edited αὐτῇ for αὐτοὺς according to the conjecture of Valck." Porson. Elmsl. has admitted the line νόμφη κ. τ. λ. but rejected λεπτόν κ. τ. λ. because it is read again in 945. and it seems scarcely necessary that Medea should twice specify the presents which she intended to send.

783. ἀμφιβῇ. Elmsl. directs the attention of *tiro*s to the use of the act. where the mid. ἀμφιβῆται might be expected; as in vv. 977. 1157.

787. ὦμωξά: the aor. for the pres., as ἦνεσα 225. ἐπῆνεσα 705. ἀπέπτυσσα Hec. 1258. Hipp. 1403. ὦμωξά τοῖνον καὶ πατρός δυσπραξίας.

788. "Thus A. κατακτανῶ Lasc. Ald." Porson. The latter would be the 2 fut., on which see above 778. Cf. Porson on Or. 929. 1599.

789. οὔτις ἐστίν, ὅστις ἔξ. "I have not met with another instance of this construction. The more usual idiom would be οὐκ ἔστιν, οὐδεὶς ἐστίν, τίς ἐστίν, with ὅστις following. Thus

below 1336. οὐκ ἔστιν ἦτις τοῦτ' ἂν Ἑλληνίς γυνή Ἐτλη τόθ': El. 903. Οὐκ ἔστιν οὐδεὶς, ὅστις ἂν μέμψαιτό σοι: Hec. 296. Τίς ἐστίν οὗτω στερρὸς ἀνθρώπων φύσις Ἦτις κ. τ. λ. Οὔτις is generally succeeded by δς: Alc. 191: κοῦτις ἦν οὗτω κακὸς, Ὀν οὐ προσεῖπε: 505. οὔτις ἐστίν, δς τὸν Ἀλκμήνης γόνον Τρέσαντα χεῖρα πολεμίων ποτ' ὄψεται. If necessary, we might easily substitute δς νιν ἐξαίρησεται. Examples however are not wanting of a construction something similar. Soph. Œd. C. 1167. Ὅρα κατ' Ἄργος εἰτίς ὑμῖν ἐγγενὴς Ἑσθ', ὅστις ἂν σοῦ τοῦτο προσχρήζοι μαθεῖν. Eur. Andr. 915. Σοὶ δ' ἦν τις, ὅστις τοῦδ' ἐκοινώνει φόβον; El. 630. Ἦπού τις, ὅστις γνωριεῖ μ' ἰδὼν, γέρον. Aristoph. Eccl. 477. Ἄρ' ἔστι τῶν ἀνδρῶν τις, ἡμῖν ὅστις ἐπακολουθεῖ;" Elmsl. Eur. Heracl. 976. τοῦτον δ' ἐπέπερ χεῖρας ἦλθεν εἰς ἐμὰς, Οὐκ ἔστι δινητῶν ὅστις ἐξαίρησεται: Alc. 848. οὐκ ἔστιν ὅστις αὐτὸν ἐξαίρησεται.

791. "φιλτ. π. φ. Φεύγουσα, i. e. ἐπὶ φόνῳ, propter cadem. Eur. Hipp. 34. ἐπεὶ δὲ Θησεὺς Κεκροπίαν λείπει χθόνα Μῖασμα φεύγων αἵματος Παλλαντιδῶν. Suppl. 148. Τυδεὺς μὲν αἶμα συγγενὲς φεύγων χθονός." Elmsl.

792. Cf. 1325. ἔργον τλᾶσα δυσσεβέστατον.

οὐ γὰρ γελαῖσθαι τλητὸν ἐξ ἐχθρῶν, φίλαι.
ἴτω· τί μοι ζῆν κέρδος; οὐτ' ἐμοὶ πατρίς,
οὐτ' οἶκος ἐστίν, οὐτ' ἀποστροφὴ κακῶν.

795

ἡμάρτανον τόβ', ἥνικ' ἐξελίμπανον
δόμους πατρώους, ἀνδρὸς Ἑλληνος λόγοις
πεισθεῖς, ὃς ἡμῖν ξὺν θεῷ τίσει δίκην.

οὐτ' ἐξ ἐμοῦ γὰρ παῖδας ὄψεται ποτε
ζῶντας τολοιπὸν, οὔτε τῆς νεοζύγου
νύμφης τεκνώσει παῖδ', ἐπεὶ κακὴν κακῶς
θανεῖν σφ' ἀνάγκη τοῖς ἐμοῖσι. φαρμάκοις.

800

μηδεῖς με φαύλην κάσθενῃ νομιζέτω,
μηδ' ἡσυχάειν, ἀλλὰ θατέρου τρόπου,
βαρεῖαν ἐχθροῖς, καὶ φίλοισιν εὐμενῇ.

805

τῶν γὰρ τοιούτων εὐκλέεστατος βίος.

Χο. ἐπεῖπερ ἡμῖν τόνδ' ἐκοίνωσας λόγον,

794. Cf. 697. 815. "Heracl. 456. οὐ φιλεῖν δεῖ τὴν ἐμὴν ψυχὴν." ἴτω. This form of expression is used by those who have determined to endure any calamity, or to encounter any danger, with firmness and resolution. It is given fuller in Orest. 791. OP. Εὐλαβοῦ λύσσης μετασχεῖν τῆς ἐμῆς. ΠΤ. τόδ' οὖν ἴτω." Elmsl. See Hemsterhus. on Callim. H. in Del. 128.

"ζῆν ἐτι κέρδος from v. 145. Lasc. οὐτέ μοι Lasc. οὐτ' ἐμοὶ Ald." Porson.

795. "The MSS. B. D. give as a var. lect. ἀπαλλαγῇ." Porson. Cf. 603. 1220.

797. "This verse has been omitted in the edd. of Paullus, Stephanus and Barnes, as Musgr. has noticed." Porson. Elmsl. has pointed out a mistake in this note; the deficient verse being 786.

798. "δώσει δίκην lib. P." Porson. Cf. 1295. εἰ μὴ τυράννων δώμασιν δώσει δίκην. Elmsley's opinion is, that where MSS. vary, δώσει is the worse reading, and a mere gloss. Soph. Aj. 131. κείνος δὲ τίσει τήνδε κοῦκ' ἄλλην δίκην, Gl. δώσει. Cf. 765. ξὺν θεῷ, Deo favente, juvante, volente: see v. 625.

800. τῆς ν. Ν. τεκν. π., subaud. ἐκ: see note on Hec. 380.

801. "Thus A. L. but Ald., as generally, κακῶς κακὴν." Porson. "The adv. is put first in Soph. Phil. 1369. ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακοῦς. Eur. Tro. 1055. ἐλθοῦσα δ' Ἄργος, ὥσπερ ἄξια, κακῶς Κακὴ θανεῖται. Cycl. 267. ἡ κακῶς οὗτοι κακοὶ Οἱ παῖδες ἀπόλινθ'. Aristoph. Eq. 2. κακῶς Παφλαγόνα τὸν νεώνητον κακὸν Αὐταῖσι βουλαῖς ἀπολέσειαν οἱ θεοί. Æsch. Prom. 954. νέον νέοι Κρατεῖτε. But where nothing intervenes, the other order is more usual, as below 1383. Tro. 446. ἡ κακὸς κακῶς ταφήσει νεκτὸς, οὐκ ἐν ἡμέρᾳ. Thus στυγερὸν στυγερῶς Soph. Phil. 166. δεινὰν δεινῶς El. 198. καλὴ καλῶς Aristoph. Ach. 252." Elmsley. Add σοφὸς σοφῶς Bacch. 1188. περιστὰν περισσῶς 1195.

803. φαύλην: this adj. is of two genders only in Eur. Hipp. 437. Νῦν δ' ἐννοοῦμαι φαῦλος οὖσα: see Porson on Hec. 147.

804. θατέρου τρόπου, Angl. of another turn of mind.

807. "ἐκοίνωσας Lasc. Ald. ἐκοινώσω Brunck from the Flor. MS. but the active occurs above 683." Porson. Also the middle in 499. ὥς φίλῳ γὰρ ἐντι σοι κοινώσομαι. But, as Elmsl. observes, κοινῶσαι and κοινώσασθαι dif-

σέ τ' ὠφελεῖν θέλουσα, καὶ νόμοις βροτῶν
ξυλλαμβάνουσα, ὄρᾳν σ' ἀπεννέπω τάδε.

Μη. οὐκ ἔστιν ἄλλως· σοὶ δὲ συγγνώμη λέγειν 810
τάδ' ἔστι, μὴ πᾶσχουσαν, ὡς ἐγὼ, κακῶς.

Χο. ἀλλὰ κτανεῖν σὼ παῖδε πολμήσεις, γύναι;

Μη. οὕτω γὰρ ἂν μάλιστα δηχθεῖη πόσις.

Χο. σὺ δ' ἂν γένοιό γ' ἀθλιωτάτη γυνή.

Μη. ἴτω· περισσοὶ πάντες οἱ ἔν μέσῳ λόγοι. 815
ἀλλ' εἶα, χώρει, καὶ κόμιζ' Ἰάσονα·

εἰς πάντα γὰρ δὴ σοὶ τὰ πιστὰ χρώμεθα.

λέξεις δὲ μηδὲν τῶν ἐμοὶ δεδογμένων,

fer in signification: κοινῶσαι is *rem aliquam cum aliis communicare*, κοινώσασθαι, *rei alicujus particeps fieri*: the sense here and in 683. is to communicate, but in 499. to converse.

810. "σέ δέ, συγγνώμη Lasc." Porson. On the constr. σοὶ δὲ συγγνώμη—μὴ πᾶσχουσαν, see above 659.

741. Matthiæ Gr. Gr. § 535. gives the following two instances from prose writers: Herod. i. 37. Τὰ κάλλιστα πρότερόν κοτε καὶ γενναυότατα ἡμῖν ἦν, ἔς τε πολέμους καὶ ἐς ἀγρας φοιτέοντας εὐδοκμεῖν. Thuc. ii. 39. περιγίγνεται ἡμῖν τοῖς τε μέλλουσιν ἀλγενοῖς μὴ προκάμνειν, καὶ ἐς αὐτὰ ἐλθοῦσι μὴ ἀτολμοτέρους τῶν αἰὲ μοχλοῦντων φαίνεσθαι.

812. "σὺν σπέρμα Ald. σοὺς παῖδας Fl. P. σὼ παῖδε A. B. D. L." Porson. Elmsl. retains σὺν σπέρμα.

πολήσεις; will you have the cruelty? See Hec. 1205. Monk. Alc. 285.

813. δηχθεῖη. Cf. 1367. Οἷδ' οὐκέτ' εἰσί· τοῦτο γὰρ σε δέχεται.

814. "Thus all edd. and MSS. except that Brunck has edited from conjecture, σὺ δ' αὖ γένοι' ἂν. Add this instance to those which I have collected on Orest. 1234. [Porson's observation there is: where the second character strengthens or corrects the sentiment of the former speaker, the particle γε follows δέ, with a word sometimes intervening, sometimes not.] 'I exceedingly dislike the unmeaning particle γε,' says Brunck. Be it so, pro-

vided that it is unmeaning; but here it exerts its peculiar force. [Translate thus: yes, but you will become a most wretched woman: or, but you will also become, &c. see Hec. 600.] See a passage of Soph. in Plut. ii. p. 35. E. 89. A. Below also 819. I have added γ' from the Schol. For frequently in the dialogues this particle follows εἴπερ, either closely, or with the insertion of some other word. Soph. Aj. 84. Πῶς εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρᾳ; Æsch. Cho. 221. Κὰν τοῖς ἐμοῖς ἄρ', εἴπερ ἔν γε τοῖσι σοῖς." Porson. Eur. Hipp. 503. Κρεῖσσον δὲ τοῦργον, εἴπερ ἐκ σώσει γέ σε.

815. οἱ ἔν μέσῳ λ., words by way of mediation or intercession. "ὄν Ald. μέσῳ Lasc. Ald." Porson. "Οἱ with ε becomes ου, e. g. ἀστέον μοι γκῶμιον for μοι ἐγκῶμιον Aristoph. Nub. 1207." Matth. Gr. Gr. § 56. Elmsley writes σὺν μέσῳ, and in Heracl. 174. χοῦν μέσῳ for καὶ ὃ ἐν μ.

816. These words are to be understood as addressed by Medea to some attendant, or to the Nurse, as Tate supposes, not to the Chorus, as the Schol. imagines. Phœn. 897. ἀλλ' εἶα, χώρει· μὴ τὸ σὺν κωλυέτω.

818. "λέξεις δὲ μηδὲν appears to me a solecism, whether it be rendered by nihil autem dices or nihil autem dicas; in the former case λέξεις δ' οὐδὲν would be required, in the latter λέξης δὲ μηδέν: thus θαυμάσης μηδὲν Iph. T. 1220. θακρύσης μηδὲν Trø. 458

εἵπερ φρονεῖς γ' εὖ δεσπότης, γυνή τ' ἔφυς.

Χο. Ἐρεχθεῖδαι τὸ παλαιὸν ὄλβιοι,

στροφή ε.

καὶ θεῶν παῖδες μακάρων,

821

ἱερᾶς χώρας ἀπορθήτου τ'

ἀποφερόμενοι

δράσης μηδὲν Herc. 215. πάθητε μηδὲν 278. τοῦσδε μὴ λέξης λόγους Phœn. 932. where Brunnck would read λέξεις: μηδαμῶς δράσης τάδε Orest. 1614., Ald. δράσεις." Elmsl. Scholefield defends λέξεις on the ground that it has a mixed sense of the imperative and the affirmative.

820. Ἐρεχθεῖδαι, the Athenians, from Erechtheus, an ancient king; this is a nomin. absolute; but it is to be referred to the verb ἔξει in v. 485. πῶς σε τὰν παιδολέγειραν ἔξουσιν; thus the Schol. οὐκ εἰκὸς τοὺς οὕτω ἱεροῦς καὶ σοφοῦς ἄνδρας σὲ μαιῖφονον γενομένην ὑποδέξασθαι. Elmsl. edits Ἐρεχθεῖδαι to coincide with καλλινάου in the antistrophe.

τὸ παλαιὸν for πάλαι: Herod. vii. 59. Ὁ δὲ χώρος οὗτος τὸ παλαιὸν ἦν Κικόνων. Blomf. Gl. Æsch. Pers. 106. Matth. Gr. Gr. § 446.

821. θεῶν παῖδες μακ. Brunnck on Soph. Ant. 986. θεῶν παῖς: "Deorum progenies, i. e. cui Dei erant generis ultimi auctores: nam ipse Erechtheus inter Deos relatus est."

822. ἱερᾶς χ. A frequent epithet of cities and countries: Il. A. 366. ἱερὴν πόλιν Ἡερίωνος, where Heyne notes: "ἱερὴν π., præstantem, puto: ut θεῖος, δῖος, de quacunque præstantia. Sic ἱερὴ ἱς Τηλεμάχιο."

"ἀπορθήτας Flor. on the testimony of Valck. on Phœn. 242. and which also meets with his approbation. Nor do I object to it. But I have left the common reading, lest I should seem to favour my own argument, which I have advocated in the Pref. to Hec. p. xv. where I have restored φιλοξένη to Æschylus. For all compound adj. in os were declined by the ancient Greeks through three genders: ἀπόρθητος, η, ον. The feminine forms

having gradually become obsolete, the poets and Attics occasionally recalled them for the sake of ornament or variety. For ἀταύρωτος, which Æschylus, Agam. 252. has employed in the chorus, Aristophanes, Lysistr. 217, 218. has preferred ἀταυράτη in the senarius. The same writer, Pac. 978. has used πολυτιμήτη, but elsewhere, Thesm. 293. πολυτίμητε Δήμητερ. In Æsch. Ag. 1534. (=1503.) τὴν πολὺκλαυτὸν τ' Ἰφιγένειαν ἀνάξια δράσας, erase the useless conjunction and read πολὺκλαυτήν. In Soph. Aj. 499. Aldus has δούλιον for δουλίαν, contrary to the metre." Porson. Elmsley considers the true reading to be ἀπορθήτου' without the conjunction: as in 208. λιγυρὰ δ' ἔχεα μογερὰ βοᾷ: and 214. ἐφ' ἄλμυρὰν Πόντου κλῆδ' ἀπέραντον: Soph. Aj. 219. χειροδάκτυλα σφάγι' αἰμοδαφῇ: Eur. Phœn. 191. κεραύνιον τε πῦρ αἰθαλόεν. On the form ἀπορθήτου, see Porson, Hec. 465. With respect to the correction of Æsch. Ag. 1534. proposed by Porson, Elmsley (Ed. Rev. xix. p. 94.) observes: "We suspect that both the conjunction and the proper name are interpolated, and that we ought to read, τὴν πολὺκλαυτον ἀνάξια δράσας. Either reading violates the cæsura."

χώρας ἀπορθήτου: cf. Æsch. Pers. 354. ἔτ' ἄρ' Ἀθηναίων ἔστ' ἀπόρθητος πόλις; where Blomfield remarks that the Athenians peculiarly claimed this epithet for their city, and cites an oracle in Herod. vii. 141. Τεῖχος Τριτογενεῖ ἔϋλινον διδοῖ εὐρύπια Ζεὺς, Μοῦνον ἀπόρθητον τελέθειν. They had not yet experienced their defeats in Sicily and the Peloponnesian war.

823. ἀποφερόμενοι: thus the Latins use depascor: Lucret. iii. 12. tuis ex, inclyte, chartis, Floriferis ut apes in

κλεινοτάταν σοφίαν,
 αἰεὶ διὰ λάμπροτάτου
 βαίνοντες ἀβρῶς αἰθέρος,
 ἔνθα ποδ' ἀγνάς
 ἐννέα Πιερίδας

825

Μούσας λέγουσι
 ξανθὰν Ἀρμονίαν φυτεῦσαι.
 τοῦ καλλινάου τ' ἀπὸ Κηφισοῦ ῥοὰς
 τὰν Κύπριν κλῆζουσιν ἀφυσ-
 830
 ἀντιστο. δ.

saltibus omnia limant, Omnia nos
 itidem depascimur aurea dicta.

824. κλειν. σοφ. Aristoph. Nub.,
 1204. Ὁ καλλίπυργον σοφίαν Κλεινο-
 τάτην ἐπασκῶν.

825. λαμπρ.—αἰθ. Cic. de N. D. ii.
 16. Etenim licet videre acutiora in-
 genia et ad intelligendum aptiora
 eorum, qui terras incolant eas, in qui-
 bus aër sit purus ac tenuis, quam illo-
 rum, qui utantur crasso cœlo atque
 concreto. Cf. Hor. Ep. ii. 1. 244.
 Bœotûm in crasso jurares aëre natum.
 Milton P. R. iv.

"On th' Ægean shore a city stands,
 Built nobly, pure the air and light
 the soil."

826. βαίνοντες ἀβρῶς, cf. 1161.
 Schol. ἀντὶ τοῦ βιοτεύοντες: thus ποδὸς
 219. for a way of life.

829. "In this order the MS. A.
 which omits ἡδυπόους. Lasc. omits
 λέγουσι. For χώραν I have given χώ-
 ρας from Reiske's conjecture. Brunck
 has edited μετρίαις—ἡδυπόοις αἰῶναις."
 Porson.

830. ξανθὰν Ἀρμ. φυτ. Elmsley
 understands this passage as represent-
 ing the Muses to be the daughters of
 Harmonia, contrary to the received
 mythology, which ascribes their origin
 to Jupiter and Mnemosyne. Such de-
 viations however, he remarks, are not
 unusual in our poet: thus in Phœn.
 180. the moon is addressed as the
 daughter of the sun: and in Bacch.
 520. the fountain Dirce as the daugh-
 ter of the Achelous. See also Porson
 on Orest. 971. It is singular however

that Elmsley should not have noticed
 an obvious objection to this interpre-
 tation presented by the word φυτεῦσαι,
 which would signify to be the father
 of: see 1087. Beck in his index to
 Eurip. has noticed that φυτεύω, in
 every passage except the present, means
 liberos procreare. In Sophocles in-
 deed, Aj. 953., it is applied, but in a
 metaphorical sense, to Pallas, Τοῖόνδε
 μέντοι Ζηνὸς ἡ δεινὴ θεὸς Παλλὰς φυ-
 τεύει πῆμ', Ὀδυσσεὺς χάριν, is the au-
 thor or contriver of: where the Schol.
 thus explains it: τὸ φυτεύειν ἐπὶ φυ-
 τῶν λέγεται κυρίως, ἡγουν τὸ τὴν ρίζαν
 αὐτῶν καταβάλλειν· ἀπὸ τούτου δὲ
 παρὰ τοῖς ποιηταῖς καὶ ἐπ' ἀνθρώπων·
 ὡς παρ' Εὐριπίδῃ, (Orest. 11.) Οὗτος
 φυτεύει Πέλοπα· καὶ ἀπλῶς ἐπὶ τοῦ
 καταβάλλειν ἀρχὴν ἐν τινὶ πράγματι,
 ὡς ἐνταῦθα. Again, it seems far more
 natural to describe Harmony as origi-
 nating from the nine Muses, than the
 reverse. I therefore understand the
 passage thus: where they say that the
 nine Pierian Muses formerly intro-
 duced, established, naturalised (lite-
 rally planted) the golden-haired Har-
 monia: [ξανθαὶ Χάριτες, Pind. N. v.
 54.] Prof. Anstice (Choric Transl.
 p. 187.) thus renders it:—

"There Pierian maids of yore
 Yellow-hair'd Harmonia bore."

831. "Most edd. omit τοῦ, the MS.
 A. and the Schol. have it. Again,
 Brunck has given ἀπὸ from A., and
 also ῥοὰς from a reading written above
 in the same MS." Porson.

832. ἀφυσσαμέναν. "I have doubled

σαμέναν, χάρας καταπνεύσαι
μετρίας ανέμων
ἡδυνόους αὔρας·

835

ἀεὶ δ' ἐπιβαλλομέναν
χαίταισιν εὐώδη ῥοδέ-
ων πλόκον ἀνθέων

τᾷ σοφίᾳ παρέδρους
πέμπειν ἔρωτας,

840

παντοίας ἀρετᾶς ξυνέργους.

πῶς οὖν ἱερῶν ποταμῶν,

στροφή βʹ.

ἢ πόλιν, ἢ φίλων

πόμπιμός σε χώρα

τὰν παιδολέτειραν ἔξει,

845

the σ, which is allowable in the choruses." *Porson*. See instances in *Monk's* note on *Eur. Alc.* 234. *Elmsley* adds that the same licence is found in anapestic systems: as *κατανασσαμένη* *Æsch. Eum.* 932. and in *S. c. Th.* 1064. *γένος ὠλέσσετε πρεμνόθεν οὔτως*: the latter example however appears to depend on an emendation; for both *Blomf.* and *Butler* give *ὠλέσσετε* without any various reading; and the former is altogether a poetic word, and never found in the aor. act. or middle except with a double σ. *Matthiæ* has chosen to retain *ἀφυσαμέναν*, under the idea, it seems, that the second syllable could be long of itself; but *ἀφύω* like *ἀρύω* has the penult. short: thus *Od. I.* 164. πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἔκαστοι ἠφύσαμεν.

833. *χάρας καταπν.* wafted over the land: see note on 829. This, and not *χάραν*, as *Elmsl.* remarks, is the true constr.; for the Greeks do not say *ὕδατι με κατέχεεν*, but *ὕδαρ μου κατέχεεν*. *Aristoph. Lys.* 551. Ἄλλ' ἦν περ δ' τε γλυκύθυμος Ἔρως χῆ Κυπρογένει' Ἀφροδίτῃ ἱμερον ἡμῶν — καταπνεύσῃ. See *Matth. Gr. Gr.* § 376. p. 525.

841. *ξυνέργους*: *Elmsl.* accents it differently, *ξυνεργούς*: thus also *Monk* in *Eur. Hipp.* 674. τίς δὲν βροτῶν Πάροδρος, ἢ ξυνεργός ἀδίκων ἔργων Φανείη;

842. "A very difficult passage certainly, if not corrupt. *Brunck* has adopted *πόρος* from a conjecture of *Musgrave*, but *πόμπιμός* from *A. B.* *Flor. Schol.* The common reading is *πόμπιμόν*. The sense would be complete by reading *ποταμῶν τις*, concerning which omission see my note on *Hec.* 1161." *Porson*. *Elmsley* defends the reading *ἱερῶν ποταμῶν πόλιν*, as an appellation of the city of Athens, on account of the neighbouring rivers *Cephissus* and *Ilissus*. Thus in *Phoen.* 838. Thebes is styled *πύργος διδύμων ποταμῶν*, viz. *Dirce* and *Ismenus*. He therefore removes the comma after *ποταμῶν*, and illustrates the position of *ἢ*, by *Aristoph. Av.* 417. ὅτω πέποιθέ μοι ξυνὸν, κρατεῖν δὲ ἢ τὸν ἐχθρὸν, ἢ κ. τ. λ. for *ἢ κρατεῖν ἂν τὸν ἐχθρὸν*, ἢ κ. τ. λ.

843. *φίλων πόμπιμος*: on this gen. after an adj. derived from a verb active, see *Matth. Gr. Gr.* § 322. *Hec.* 235. The meaning seems to be: ready to receive its friends, i. e. to conduct to itself from another place: but the word is usually applied to those who accompany another on his departure. *Pind. N.* iii. 24. *πόμπιμον νόστου τέλος*.

845. "Hesychius has this passage in view, whose words, partly by the

τὰν οὐχ ὁσίαν; μετ' ἄλλων
 σκέψαι τεκέων πλαγὰν,
 σκέψαι φόνον οἷον αἰρεῖ.
 μὴ, πρὸς γονάτων σε πάντως
 πάντως ἰκετεύομεν,
 τέκνα φονεύσης.
 πῶς δὲ θράσος ἢ φρενὸς ἢ

850

ἀντιστρ. β'.

aid of a MS., are to be thus read: Παιδολέτειρα, παιδοφόνος. Παιδολέτειραν, παιδοφόνον." Porson. Cf. 1390.

846. "μετ' ἀσπῶν Fr. Jacobs." Porson. Burges (Tro. p. 180.) suggests ταλαιῶν for μετ' ἄλλων, which evidently cannot agree with τεκέων: but ταλαιῶν might not be undeserving of consideration. Elmsley punctuates thus: τὰν οὐχ ὁσίαν μετ' ἄλλων; i.e. τὰν οὐχ ὁσίαν ὥς οἱ ἄλλοι πολῖται. This Schol. seems to approve, and illustrates by reference to Eur. Heracl. 326. Οὐδὲν κακίων τυγχάνεις γεγῶς πατρὸς, Παύρων μετ' ἄλλων. Bothe thus: ἔξει, τὰν οὐχ ὁσίαν, μετ' ἄλλων; quæ regio habebit te cum aliis, sive inter alios innocentes? Or μετ' ἄλλων if connected with σκέψαι may signify with or among other things, besides. "Μετ' ἄλλων intelligo: cum aliis, non necum de cæde liberorum delibera." Matth.

848. "αἰρῇ edd. and MSS. incorrectly. From αἰρώ the ancients first formed the fut. αἰρῶ or ἀερῶ, whence by crasis they made αἰρῶ or ἀρῶ, with the first syllable long. But after having contracted the verb itself into αἶρω, they formed a new fut. ἀρῶ, with the first short. I have therefore given αἰρεῖ, although the present αἶρει may be tolerated. [Elmsl. gives it the preference.] Aristophanes, Ran. 381. has αἰρεῖς in a system, where only long syllables are admitted, except in a proper name Θωρυκίων. Eur. Heracl. 323. Ὑψηλὸν αἰρῶ. Hence may be defended in Æsch. Pers. 797. ἀροῦμεν στόλον. But equally correct is the reading of Robortellus, ἄρωμεν στόλον." Porson. "Φόνον αἰρεῖσθαι commodè dicitur, qui cædem, non suscipit, sed

decernit et facere constituit, i. q. προαιρεῖσθαι. Porsonus tamen edidit αἰρεῖ, inauditam rem docens, ex αἰρώ veteres primo formasse futurum αἰρῶ vel ἀερῶ, unde per crasin effecisse αἰρῶ vel ἀρῶ, priore productâ. Rectius Elmsleus ad Heracl. 323. ex αἰρώ fieri ἀερῶ, ἀρῶ, priore productâ." Matth.

849. "πάντες πάντως generally. But A. B. D. πάντως πάντως. I have twice edited πάντως, as θανάτω is repeated above 648." Porson.

852. "πόθεν θράσος A. B. C. Fl. Schol. For ἢ φρενὸς ἢ, which is undoubtedly corrupt, Musgrave has discovered ἐνθεμένα from the Schol., as he imagines; this Brunck has adopted; for φρενὸς Beck has φρεσίν. In a desperate case a little more boldness than usual must be allowed. A Grammarian in Montefalcon, Bibl. Coisl. p. 482. θανατήριον ἀξιούσιν, οὐ θανάσιμον λέγειν. Πλάτων Πολιτικῶν δευτέρῳ, Εὐριπίδης Μηδεῖα. But θανατήριον is a word of naught, for which θανατηρόν must be read. What then if this word once had a place here? Πόθεν δὲ θράσος θανατηρόν. In 856. ὅμμα B. We should have something more certain if the passage of Plato had been found out." Porson. The remark of the Grammarian above alluded to relates, as Elmsley thinks, to v. 377. but more probably, according to the opinion of a writer in the Class. J. iii. p. 566., to v. 479. Ζεύγλῃσι, καὶ σπεροῦντα θανάσιμον γήν. The same writer suggests an admirable emendation, ἀφρονι σῇ for ἢ φρενὸς ἢ. The gen. τέκνων σέθεν (for which Elmsl. reads τέκνοις σ.) may be resolved on the general meaning assigned to the gen. by Matth. Gr.

χειρὶ τέκνων σέθεν
καρδίᾳ τε λήψει
δεινὰν προσάγουσα τόλμαν;
πῶς δ' ὄμματα προσβαλοῦσα
τέκνοις, ἄδακρυν μοῖραν
σχήσεις φόνου; οὐ δυνάσει
παίδων ἱκετᾶν πιτνόντων
τέγξαι χέρα φοινίαν
τλάμονι θυμῷ.

855

860

Ια. ἦ καὶ κελευσθεῖς· καὶ γὰρ οὐσα δυσμενῆς,
οὐ τ' ἂν ἀμάρτοις τοῦδ' γ', ἀλλ' ἀκούσομαι,

Gr. § 315. "To words of all kinds other words are added in the gen., which show the respect in which the sense of those words must be taken; in which case the gen. properly signifies, with regard to." Construe therefore in this order: πῶς δὲ λήψει θράσος ἄφρονι σῇ χειρὶ καρδίᾳ τε, τέκνων σέθεν, δεινὰν προσάγουσα τόλμαν, τ.; how will you summon courage to your frantic hand and heart, with respect to your children, when putting in execution your dreadful purpose? cf. 989. Taking the words as they stand, the following remarks of Matthiae are worthy of attention: "Ut nunc locus se habet, duas constructiones confudisse videtur Euripides, θράσος λαβεῖν φρενί, et θράσος φρενὸς λαβεῖν, pro χειρὸς autem χειρὶ posuisse ob sequens δεινὰν προσάγουσα τόλμαν, a quibus etiam καρδίᾳ pendet: τέκνων autem non tam e certo vocabulo pendere, quam ad sensum referri videtur, quod θράσος χειρὶ λήψει dicens φόνον τέκνων animo cogitaret."

857. ἄδ. μ. σχ. φ.; literally, how will you keep the lot of death tearless? i. e. how will you refrain from tears while perpetrating this murder? cf. 983. μοῖραν θανάτου προσλήφεται δύστανος.

860. "τεῦξαι χεῖρα φοινίαν Lasc. ἐν being omitted before τλάμονι: φοινίον Ald. and with A. τλάμονι. Brunck and Beck φοινίαν χέρα, I know not from whence." Porson. Schol. μολῦναι τὴν

χεῖρα αἵματι τῶν παίδων γονυπετούντων σε.

"φοινίαν, quæ erit sanguinolenta (ᾧστε φ. εἶναι): cf. 297. 1249. Phœn. 604. εἰς ἡμᾶς ξίφος φόνιον ἐμβαλὼν. Thomson's Seasons, iii. 1013. And dyes the purple seas with gore." Class. J. lxiii. p. 160. Virg. Æn. vii. 626. spicula lucida tergunt Arvinâ pingui, i. e. to make them bright.

863. οὐ τ' ἂν ἄμ. τ. γέ, you shall not fail of this at least: "οὐκ ἂν ἀμάρτοις τοῦδε τ' Lasc. τοῦδ' ἔτ' A. Fl. οὐκ ἂν γ' ἀμάρτοις τοῦδε γ' Ald. But the double γέ is very inelegant, nor is ἔτ' best suited to the sense. See above 236. I have therefore retained τοῦδε γ' as in Aldus, but have changed a letter in οὐκ ἂν: ["besides, the particle ἂν rarely has γέ immediately annexed to it." Elmsl.] The diphthong in τοι cannot suffer elision, but forms a long vowel by crasis. Aristoph. Ach. 161. Ὑποστένου μέντ' ἂν ὀδρανίτης λεῶς: where forsooth for the sake of the metre Brunck has added γ', the very thing which Markland on Suppl. 376. had already recommended. He has applied the same preposterous remedy in Ecclesiæ. 646. Ὡστ' οὐχὶ δέος, μὴ σε φιλήσῃ· δεινὸν μέντ' ἂν ἐπεπόνθει. Soph. Aj. 534. Πρέπον γέ τ' ἦν ἂν δαίμονος τοῦμοῦ τόδε· where if you take τ' for τε, the Attics never join together γέ τε: if for τοι, οι cannot suffer elision before ἦν.

- τί χρῆμα βούλει καινὸν ἐξ ἐμοῦ, γύναι.
 Μη. Ἰᾶσον, αἰτοῦμαί σε τῶν εἰρημένων 865
 ξυγγνώμον' εἶναι· τὰς δ' ἐμὰς ὀργὰς φέρειν
 εἰκός σ', ἐπεὶ νῶν πόλλ' ὑπείργασται φίλα.
 ἐγὼ δ' ἐμαυτῇ διὰ λόγων ἀφικόμην,
 κάλοιδόρησα· σχετλία, τί μαίνομαι,
 καὶ δυσμεναίνω τοῖσι βουλευούσιν εὔ; 870
 ἐχθρὰ δὲ γαίας κοιράνοις καθίσταμαι,
 πύσει θ', ὅς ἡμῖν δρᾷ τὰ συμφορώτατα,
 γήμας τύραννον, καὶ κασιγνήτους τέκνοις
 ἐμοῖς φυτεύων; οὐκ ἀπαλλαχθήσομαι
 θυμοῦ; τί πάσχω, θεῶν ποριζόντων καλῶς; 875
 οὐκ εἰσὶ μὲν μοι παῖδες; οἶδα δὲ χθόνα
 φεύγοντας ἡμᾶς, καὶ σπανίζοντας φίλων.
 ταῦτ' ἐννοηθεῖς, ἡσθόμην ἀβουλίαν
 πολλὴν ἔχουσα, καὶ μάτην θυμουμένη.
 νῦν οὖν ἐπαινῶ, σωφρονεῖν τ' ἐμοὶ δοκεῖς, 880
 κῆδος τὸδ' ἡμῖν προσλαβών· ἐγὼ δ' ἄφρων,
 ἧ χρῆν μετεῖναι τῶνδ' ἐπὶ τῶν βουλευμάτων,

Read therefore from the old edd. of the Scholia: Πρέπον γέ τ' ἂν ἦν." *Porson*. *Blomf.* on *Æsch.* S. c. Th. 179. observes that when ται forms a crasis with ἂν, it necessarily loses its enclitic force: it should therefore be written thus: οὐ τᾶν ἂν.

867. "ὑπείργασται, i. q. πρότερον εἰργασται: *Etym.* M. p. 782. ἡ γὰρ ὑπὸ ἀντὶ τῆς πρὸς, ὡς καὶ ἐν Βατράχοις Ἀριστοφάνους· (v. 874.) ὑμεῖς δὲ ταῖς Μούσαις τι μέλος ὑψάσατε." *Schæf.*

868. διὰ λ. ἀφ., I have reasoned with myself: for similar phrases see *Hec.* 667. below 1081.

870. "βουλευόσασιν εὔ *Ald.* βουλευούσιν εὔ *Brunck* from A. L. with whom the *Etym.* M. p. 292. 13. agrees." *Porson*.

875. τί πάσχω; of what have I to complain?

876. *Schæfer* observes that the particles μὲν and δὲ are a proof that the interrogation should be carried on to

φίλων. *Elmsl.* also thus punctuates the passage: the negative therefore is common to both clauses. But compare 565. *Χθόνα* may be referred to *Iolcos*, not to *Corinth*.

878. "The MS. L. erroneously prefixes the character of the Chorus. *Brunck* has edited ἐννοήσας' from A. Fl. P. But *Eurip.* throughout this play uses the passive form, as in 896. and this X. Π. 805. also retains." *Porson*. ἐννοούμενοι 46. ἐννοούμενη 921. See *Math.* Gr. Gr. § 496. On the constr. after ἡσθόμην, see v. 26.

880. "νῦν οὖν ἐπαινῶ. Thus *Lasc.* *Ald.* *Barnes* and *Beck* inelegantly insert σ' after οὖν: σωφρονεῖν τέ μοι L." *Porson*. The omission of the pronoun is not unusual after ἐπαινῶ: *Alc.* 1114. ἐπήνεσ', ἀλόχῳ πιστὸς οὐνεκ' εἰ φίλος. *Heracl.* 301.

882. ἧ is governed by μετεῖναι, not by χρῆν: who ought to have participated in these your counsels: *Phœn.* 256. ὦν

καὶ ξυμπεραίνειν καὶ παρεστάναι λέχει,
 νύμφην τε κηδεύουσας ἦδεσθαι σέθεν.
 ἀλλ' ἐσμέν οἶον ἐσμέν, οὐκ ἐρῶ κακὸν,
 γυναῖκες· οὐκουν χρῆν σ' ὁμοιοῦσθαι κακοῖς,
 οὐδ' ἀντιτείνειν νήπι' ἀντὶ νηπίων.

885

παριέμεσθα, καὶ φαμέν κακῶς φρονεῖν
 τότ', ἀλλ' ἄμεινον νῦν βεβούλευμαι τάδε.
 ᾧ τέκνα, τέκνα, δεῦτε, λείπετε στέγας·
 ἐξέλθετ', ἀσπάσασθε καὶ προσεΐπατε
 πατέρα μεθ' ἡμῶν, καὶ διαλλάχθηθ' ἅμα
 τῆς πρόσθεν ἔχθρας εἰς φίλους μητρὸς μέτα.
 σπονδαὶ γὰρ ἡμῖν, καὶ μεθέστηκεν χόλος.
 λάβεσθε χειρὸς δεξιᾶς· οἶμοι κακῶν·
 ὡς ἐννοοῦμαι δὴ τι τῶν κεκρυμμένων.

890

895

μέτεστί μοι πόνων: see the note on 116. Elmsl. notices that one MS. has ἦν, which the verbs ξυμπεραίνειν and παρεστάναι seem to require, but the following observation in Matth. Gr. Gr. § 428. will show that it is not necessary. "Ὅς, ἡ, δ are often put once with verbs of different government. Eur. Suppl. 863. φῖ βλος μὲν ἦν πολὺς, "Ἡκιστα δ' ὀλεσφ γαῦρος ἦν. Plat. Rep. v. p. 37. οἷς ἐξὸν ἔχειν οὐδὲν ἔχοιεν, for οἷς ἐξείη ἔχειν καὶ οἷ, &c., or οἷ, ἐξὸν αὐτοῖς ἔχειν, οὐδὲν ἔχοιεν: Symp. p. 226. ὡμολόγηται, οὐ ἐνδεής ἐστί καὶ μὴ ἔχει, τούτου ἐρᾶν."

883. "καὶ ξυγγαμῖν σοι, and again εὐφραίνειν σέθεν lib. P." Porson.

884. The construction is: ἦδεσθαι τε κηδεύουσας, dependent on ἦν χρῆν: and to have been delighted in attending on your bride: see note on 1128. Similar is the construction of gaudeo: Hor. Epod. ii. 19. Ut gaudet insitiva decerpens pyra.

885. ἐσμέν οἶον ἐσμέν, a phrase with which a disagreeable subject is briefly dismissed: similarly 1007. ἡγγεῖλας οἱ ἡγγεῖλας Aesch. Ag. 66. ἐστί δ' ὅπη νῦν ἔστι: where consult Blomfield's Gloss.

887. "ἀντιτείνειν, i. q. ἀντιλέγειν. Hesych. Ἀντιτείνει· ἐρίξει: cf. 1348." Elmsl. To oppose folly to folly.

888. παριέμεσθα, opposed to ἀντιτείνειν, I give way, I acknowledge my error, entreat your pardon, Elmsl. Schol. πανόμεθα, παραπεμπόμεθα. οἶον παραιτοῦμαι, συγχωρῶ. Soph. CEd. C. 1665. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, Οὐκ ἂν παρείμην, οἷσι μὴ δοκῶ φρονεῖν, I will not ask pardon of those to whom, &c. Plato, Apol. Socr. p. 17. Καὶ μέντοι καὶ πάνν, ᾧ ἄνδρες Ἀθηναῖοι, τοῦτο ὑμῶν δέομαι καὶ παραιτοῦμαι. "Ἰέω and ἱημι, with all their compounds, shorten the first vowel in Homer, but lengthen it in Attic writers." Maltby.

890. δεῦτε. Elmsl. edits δεῦρο, because δεῦτε is not an Attic word. Eur. Heracl. 48. ᾧ τέκνα, τέκνα, δεῦρο λαμβάνεσθ' ἐμῶν Πέπλων. Herc. 520. δεῦρ', ᾧ τέκν', ἐκκρήμνασθε πατρῶν πέπλων.

892. διαλλ. ἅμα (ἐκ) τῆς πρ. ἔχ. εἰς φίλους, for εἰς φιλίαν: ἅμα is pleonastic, and to be connected with μετὰ, as in v. 1140. ξὺν τέκνοις ἅμ' ἐσπόμην, together with.

894. σπονδῇ, a libation: σπονδαί, a truce: the latter meaning is of constant recurrence in Thuc.

ἄρ', ὦ τέκν', οὕτω καὶ πολλὸν ζῶντες χρόνον
φίλην ὀρέξετ' ὠλένην; τάλαιν' ἐγώ.

ὥς ἀρτίδακρυς εἰμι, καὶ φόβου πλεῖα.

χρόνω δὲ νεῖκος πατρὸς ἐξαιρουμένη,

ὅψιν τερεῖνην τήνδ' ἐπλησα δακρύων.

900

Χο. κάμοι κατ' ὅσων χλωρὸν ὠρμήθη δάκρυ.

καὶ μὴ προβαίη μεῖζον ἢ τὸ νῦν κακόν.

Ια. αἰνῶ, γύναι, τάδ', οὐδ' ἐκεῖνα μέμφομαι.

897. "οὕτω δαλ, Musgrave, badly. See below 1008. Burnck has erased καὶ, and edited ἄρ', ὦ τέκν', ἄρ' οὕτω. Above 889. τόδε Lasc." Porson. But, as Elmsl. remarks, καὶ πολλὸν is no more objectionable than καὶ λίαν in 526. i. e. it is more emphatic than πολλὸν simply. It is to be noticed, however, that ἀρα here seems to be used for ἄρ' οὐ (see Porson's Præf. ad Hec. p. xvi.), introducing a question calculated to lull Jason's suspicions, and not forming a continuation of Medea's soliloquy: *will you not, my dear children, thus extend your dear arms, living even for many years?* See Monk. on Eur. Alc. 351. Or thus: *will you then, can it be, my children, that thus, living even for many years, &c.* See note on 526.

900. ἐξαιρεῖσθαι τί τινος is the usual construction: as Hesiod, Asp. 89. τοῦ μὲν φρένας ἐξέλετο Ζεὺς. Isocr. τοὺς φόβους ἐξαιροῦ τῶν πολιτῶν. The line would thus mean: *but at length removing contention from your father, i. e. relieving him from contention.* Or construe thus: *taking away from myself, i. e. giving up my quarrel with your father.* On this use of the gen. see 414.

901. τερεῖνην. "Neither τέρεινος, τερεῖνος, or τερεῖνός are in use, but only δ τέρην, ἢ τέρεῖνα. Correct therefore τέρεῖναν." Elmsl. On τήνδε, see 49. 687.

902. χλωρὸν—δάκρυ: cf. 918. "Hel. 1205. χλωροῖς τε τέγγεις δάκρυσι σὴν παρηΐδα. This epithet is applied by Eurip. to water, to wine, and to blood. (Hec. 126.) Portus translates it by *recentes lacrymæ*, which I do not clearly

understand. I rather think that its meaning is *humidæ*. Equally obscure is πολλὸν δάκρυον, *canæ lacrymæ*, Herc. 1209." Elmsl. "Χλωρὸς, *green, flourishing, pale*. So Shakspeare: 'And wakes the hope to look so *green* and *pale* at what it did so freely?' *Making pale*, as Lat. *pallida mors*. Opposed to *dry*: 'Dry wood is more fragile than *green*,' Bacon. *New, fresh*, applied to cheese, to honey, to blood, &c. Shakspeare has 'green griefs;' and Bacon, 'A man, that studieth revenge, keepeth his own wounds *green*.' It is applied also to tears, under the same notion of freshness." Valpy's Fundamental Words of the Greek Language. Hesychius explains it by ὑγρὸς, ἀπαλός. See Liddell's Lex. Thus also Eustathius cited by Brunck on Soph. Trach. 849. Ἰστέον δὲ ὅτι ἐπεὶ καὶ χλωρὰ ἐστὶ τὰ δάλλοντα καὶ ὑγρότητα ἔχει πλείω, διὰ τοῦτο καὶ ὑγρὸν δάκρυον καὶ χλωρὸν δ' Εὐριπίδης φησί. Σοφοκλῆς δὲ ἐν Τραχυνίαις, χλωρὰν ἀχρὴν δακρύων ἔφη. Homer applies the epithet δαλερὸν to δάκρυ, Il. B. 266.: with this Damm associates the idea of size, fulness, a *large, swelling tear*. The Latins apply the word *recens* to *verdure*, as we do the adj. *fresh*: Virg. *Æn.* vi. 674. *Riparumque toros et prata recentia rivis Incolimus.*

903. προβαίη μεῖζον, *let not the mischief proceed to a greater extent, or may it not turn out greater*: 1114. *καταδοκῶ τὰκεῖθεν, ὃς προσήσεται.*

τὸ νῦν. "Should we not read τὰ νῦν? Soph. Trach. 837. πῶς ὅδ' ἂν ἀέλιον ἕτερον ἢ τὰ νῦν ἴδοι;" Elmsl.

904. τάδ'—ἐκεῖνα, *I commend this*

εἰκὸς γὰρ ὀργὰς θῆλυ ποιεῖσθαι γένος
 γάμους παρεμπολῶντί γ' ἀλλοίους πόσει.
 ἀλλ' εἰς τὸ λῶον σὸν μεθέστηκεν κέαρ,
 ἔγνωσ δὲ τὴν νικῶσαν, ἀλλὰ τῷ χρόνῳ,
 βουλὴν· γυναικὸς ἔργα ταῦτα σώφρονος.
 ὑμῶν δὲ, παῖδες, οὐκ ἀφροντίστως πατήρ

905

910

course, nor do I condemn your former conduct. Soph. Phil. 883. αἰνῶ τάδ', ὦ παῖ.

905. ὀργὰς ποιεῖσθαι, for ὀργίζεσθαι: ποιεῖσθαι frequently forms a circumlocution with a substantive: as τὴν μάθησιν π., for μαθάνειν, Thuc. i. 68.

906. "All the Paris MSS., Fl. and Lasc. have παρεμπολῶντος ἀλλοίους, and if this be the true reading, says Musgr., we must read πόσεως in the end of the verse. An example does not occur to me, where πόσεος or πόσεως is read, much less where it makes an iambus, as πόλεως. Brunck suspects that the reading was formerly different, παρεμπολῶντά γ' ἀλλοίους πόσιν. But he properly gives the preference to that of Aldus. The Schol. attributes ἐμολ for πόσει to the actors." Porson. In favour of the dat. after the expression ὀργὰς ποιεῖσθαι Musgr. cites Eur. Or. 1629. Ἑλένην μὲν, ἦν σὺ διολέσαι πρόθυμος ὦν Ἡμαρτες, ὀργὴν Μενέλεω ποιούμενος, κ. τ. λ. So also Il. A. 284. αὐτὰρ ἔγωγε Λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, anger against Achilles.

παρεμπολῶντι, contracting, "smuggling in." Liddell. From παρεμπολάω: the form ἐμπολέω which some Lexicons give is not legitimate: Soph. Trach. 93. καὶ γὰρ ὑστέρω τό γ' εἰ πρόσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾷ: Phil. 578. τί με κατὰ σκότον ποτὲ Διεμπολᾷ λόγοισι; See Brunck on Aristoph. Pac. 448.

907. εἰς τὸ λ. μεθ., has changed for the better: Virg. Æn. i. 281. Consilia in melius referet. The perf., pluperf., and aor. 2. of ἴστημι and its compounds have an intransitive signification; the rest of the tenses a transitive one: Matth. Gr. Gr. § 206. Thus above 894. μεθέστηκεν χόλος. Aristoph. Plut. 365. ὥς πολὺ μεθέστηχ' ὦν πρότερον εἶχεν τρύπων.

908. ἔγνωσ τὴν ν. — βουλὴν: you have formed a better judgment: cf. 776. Iph. A. 108. ἃ δ' οὐ καλῶς ἔγνωσ τότε, αὐθις μεταγράφω καλῶς πάλιν.

νικῶσαν: Od. K. 46. βουλὴ δὲ κακὴ νίκησεν ἑταίρων: Il. B. 576. ἐπεὶ τὰ χερεῖονα νικᾷ: this use of the verb νικῶω is frequent in Thucydides: e. g. ii. 12. Ἦν γὰρ Περικλέους γνώμη πρότερον γενικυῖα. Thus Livy xxxvii. 19. Hæc sententia vicit.

ἀλλὰ τῷ χρ., although but slowly. "ἀλλὰ νῦν χρόνῳ Brunck, from the membranæ, badly, in my opinion. Eur. Alex. in Stobæus cxv. p. 473. Οἷδ' ἀλλὰ κάμπτειν τῷ χρόνῳ λύπας χρεῶν. Soph. Phil. 1041. Τίσασθε, τίσασθ' ἀλλὰ τῷ χρόνῳ ποτέ. If there be any truth hid under the reading of the membranæ, I should prefer σὺν χρόνῳ. Ion. 1604. Παῖδες γενόμενοι ξὺν χρόνῳ πεπωμένῳ." Porson. As these membranæ are frequently referred to by Porson, the following remark made by Elmsl. in the Mus. Crit. i. p. 486. is worthy of notice: "The MS. which Brunck calls membranæ possesses very high authority, inasmuch as the text which it exhibits, although exceedingly corrupt, has been less tampered with by the transcribers, in their awkward attempts at emendation, than that of any other MS. which has yet been examined." Elmsl. cites also Soph. El. 1013. αὐτὴ δὲ νοῦν σχέες, ἀλλὰ τῷ χρόνῳ ποτέ, Σθένουσα μηδὲν, τοῖς κρατοῦσιν εἰκαδύν: observing that ἀλλὰ τῷ χρόνῳ signifies tandem aliquando, and is sometimes varied by ἀλλὰ νῦν, as in Soph. El. 411. Ὡ θεοὶ πατρώοι, ξυγγένεσθέ γ' ἀλλὰ νῦν. The phrase is evidently elliptical: supply εἰ καὶ μὴ πρότερον.

910. "ὕμῳ edd. MSS. ὑμῶν is an

πολλὴν ἔθηκε σὺν θεοῖς προμηθίαν.
οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας
τὰ πρῶτ' ἔσεσθαι ξὺν κασιγνήτοις ἔτι.
ἀλλ' αὐξάνεσθε· τᾶλλα δ' ἐξεργάζεται
πατήρ τε καὶ θεῶν ὅστις ἐστὶν εὐμενής· 915
ἴδοιμι δ' ὑμᾶς εὐτραφεῖς ἥδης τέλος
μολόντας, ἐχθρῶν τῶν ἐμῶν ὑπερτέρους.
αὕτη, τί χλωροῖς δακρύοις τέγγεις κόρας,
στρέψασα λευκὴν ἔμπαλιν παρηίδα,
κούκ ἀσμένη τόνδ' ἐξ ἐμοῦ δέχει λόγον; 920
Μη. οὐδέν· τέκνων τῶνδ' ἐννοουμένη πέρι,

emendation of Valek. on Phoen. 1475." Porson. Elmsl. retains ὑμῶν: which indeed does not seem greatly to require correction.

πατήρ for ἐγώ: cf. 915. Bothe compares Livy i. 20. Sed quia (Numa) in civitate bellicosa plures Romuli quam Numæ similes reges putabat fore, &c.

911. ἔθηκε: Elmsl. observes that the middle voice is more frequently used in such phrases: Soph. Œd. T. 134. Πρὸ τοῦ θανάτου τήνδ' ἔθεσθ' ἐπιστροφὴν: Aj. 536. Ἐπὶ νῆσ' ἔργον καὶ πρόνοιαν ἦν ἔθου: El. 1334. νῦν δ' εὐλάσειαν τῶνδε προὔθεμην ἐγώ.

"σωτηρίαν Ald. προμηθίαν A. B. D. Fl. P. προμῦθίαν Lasc. Observe, reader, the progress of error. The copyist, who should transcribe the MS. which Lascaris used, would probably give προθυμίαν." Porson.

913. τὰ πρῶτ', for οἱ πρῶτοι, princes. Eur. Or. 1256. Μυκρινίδες δὲ φίλοι, τὰ πρῶτα κατὰ Πελασγὸν ἔδος Ἀργείων. Aristoph. Ran. 419. Νυνὶ δὲ δημαγωγεῖ Ἐν τοῖς ἄνω νεκροῖσιν, Κῆστιν τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας. Herod. vi. 100. Αἰσχίνης δὲ Νόθωνος, ἰὼν τῶν Ἑρετριέων τὰ πρῶτα. ix. 77. Ἀδμῶν δὲ Πύθω, Αἰγινητέων τὰ πρῶτα. Æsch. Eum. 486. ἀστῶν τῶν ἐμῶν τὰ βέλτατα. Thus Lucret. i. 87. prima virorum. Ovid, Am. i. l. 19. Summa ducum Atrides. For these and other examples see Blomf. on Æsch. Pers. l. Τάδε μὲν Περσῶν—Πιστὰ καλεῖται, for οἷδε πιστοί. Matth. Gr. Gr. § 438.

ἔτι, yet, i. e. hereafter: as in 1011. κατεῖ τοι καὶ σὺ πρὸς τέκνων ἔτι.

914. "ἐξεργάζεται C. which would perhaps be a more suitable tense, if it were certain that the tragic writers used this future." Porson. The termination —ξω for—σω in the fut. is peculiar to the Doric dialect: see Matth. Gr. Gr. § 174. The present ἐξεργάζεται may be taken in its strict signification: is at this moment working out or effecting: otherwise, as Elmsl. observes, the pres. is not unusual for the fut.: cf. 378. 934. Æsch. Ag. 129. Χρόνῳ μὲν αἰρεῖ Πριάμῳ πόλιν ἄδε κέλευθος, Πάντα δὲ πύργων Κτήνῃ πρόσθε τὰ δημοσιπλήθη Μοῖρα λαπάξει πρὸς τὸ βίαιον: Prom. 510. Οὐ ταῦτα ταύτῃ μοῖρᾳ πω τελεσφόρος Κρᾶναι πέπρωται, μυρίαὶ δὲ πημοναῖς Δύαις τε καμφθεῖς, ὧδε δεσμὰ φυγγάνω, Schol. φεύξομαι. Cf. v. 378.

916. ἥδης τ., the period or maturity of manhood: as γήρως τ., Alc. 415.

917. ἐχθρῶν τῶν ἐμῶν, the Corinthian nobles, who would naturally be jealous of his pretensions, as a foreigner, to precedence in rank.

918. "αὕτη commonly, αὕτη Reiske." Porson. The pronoun οὗτος is thus used in abrupt addresses: as Eur. Alc. 789. Οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις; Aristoph. Av. 1199. Ἀκουσον, αὕτη, heus tu: see Viger, p. 488.

921. A comma is placed at the end of this line in Porson's edition, as if Medea had been unable to complete

Ια. θάρσει νυν· εὖ γὰρ τῶνδε θήσομαι πέρι.
 Μη. δράσω τάδ', οὔτοι σοῖς ἀπιστήσω λόγοις·
 γυνή δὲ θήλυ, καπὶ δακρύοις ἔφυ.

Ια. τί ὀνείδα λίαν τοῖσδ' ἐπιστένεις τέκνοις;

925

Μη. ἔτικτον αὐτούς· ζῆν δ' ὅτ' ἐξηύχου τέκνα,
 εἰσῆλθέ μ' οἶκτος, εἰ γενήσεται τάδε.

ἀλλ' ὦνπερ οὖνεκ' εἰς ἐμοὺς ἦκεις λόγους,
 τὰ μὲν λέλεκται, τῶν δ' ἐγὼ μεμνήσομαι.

ἐπεὶ τυράννοις γῆς μ' ἀποστεῖλαι δοκεῖ,

930

καμοὶ τάδ' ἐστὶ λῶστα, γιγνώσκω καλῶς,
 μήτ' ἐμποδῶν σοί, μήτε κοιράνοις χθονὸς

the sentence through weeping. Elmsley places a full stop, and understands *δακρύων*.

922. Thus L. τῶνδε νῦν θήσομαι B. D. Fl. τῶνδ' ἐγὼ θήσω Ald. X. Π. 760." Porson. Cf. 65. Elmsl. has shown by numerous instances that the middle voice is more correct: Iph. A. 672. Σπεῦδ' ἐκ Φρυγῶν μοι, δέμενος εὖ τὰκεῖ, πάτερ: Herc. F. 604. πόλιν τε σὴν Μῆ πρὶν παράξῃς, πρὶν τόδ' εὖ δέσθαι, τέκνον.

924. "Thus Ald. Lasc. X. Π. 747. θήλυς, Brunck from the MS. A., which he defends but ill." Porson. Elmsley cites from a fragm. of the Danaë: Ἐρως γὰρ ἀργὸν καπὶ τοιοῦτοῖς ἔφυ. The construction is imitated by the Latins: Virg. Æn. iv. 569. Varium et mutabile semper Femina: Ecl. iii. 80. Triste lupus stabulis.

θήλυ, soft, tender: Soph. Trach. 1064. Γυνή δὲ θήλυς οἶσα.

925. "τί δὴ θάλασσα A. B. D. Cott. Fl. L. P. For τοῖσδ' also σοῖς in Fl. P." Porson. On the quantity of λίαν, see Porson's Suppl. p. ix.

926. "ζῆν Lasc. Ald. [thus also Elmsl.] ἐξηύχουν commonly: ἐξηύχου, which Barnes edited from conjecture, is confirmed by the MS. C." Porson.

927. οἶκτος here implies a feeling of commiseration excited by the uncertainty of the future destiny of her children, and therefore is properly followed by the particle εἰ: cf. 187. Xen.

Anab. i. 4, 7. οἱ δ' ἔκτειρον, εἰ ἀλώσονται. Potter: "when thy wish was breathed That they might live, a piteous thought arose, If that might be!" This is one of two passages, which Twining in his Translation of Aristotle on Poetry, p. 235. says that "he could never read without shuddering." The other is in the Electra, v. 1206.

928. ἦκεις, you have come: see Hec. 1. εἰς ἐμοὺς λ., to a conference with me: cf. Matth. Gr. Gr. § 466. 2.

929. "μνησθήσομαι edd. MSS. X. Π. 835. But in the MS. A. rightly μεμνήσομαι as a various reading. The tragic writers always use the latter form of this verb, which is also employed by Homer, Il. X. 320. never the former. The same may be said of κληθήσομαι and κεκλήσομαι. But they use indifferently βληθήσομαι and βεβλήσομαι." Porson.

930. "Thus A. L. Flor. according to Valek. on Phoen. 790. (795.) ἀποστέλλειν Ald." Porson. Elmsl. cites Iph. A. 743. ἐξ ὀμμάτων δάμαρ' ἀποστεῖλαι δέλων. "The infin. of the aor. is often put where we should have expected the infin. of the fut.; but we must often render this inf. aor. by the present. Thuc. iv. 70. Λέγων ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν, instead of which it was expressed previously, οἰόμενος τὴν Ν. ἐτι καταλήψεσθαι ἀνάλωτον: v. 9. ἐλπίς γὰρ μάλιστα αὐτοὺς οὔτω φοβηθῆναι." Matth. Gr. Gr. § 506. 2.

ναίειν· δοκῶ γὰρ δυσμενῆς εἶναι δόμοις·
ἡμεῖς μὲν ἐκ γῆς τῆσδ' ἀπαίρομεν φυγῇ·
παῖδες δ' ὅπως ἂν ἐκτραφῶσι σῇ χειρὶ,
αἰτοῦ Κρέοντα τήνδε μὴ φεύγειν χθόνα.

935

Ια. οὐκ οἶδ' ἄρ' εἰ πείσαιμι· πειρᾶσθαι δὲ χρή.
Μη. σὺ δ' ἀλλὰ σὴν κέλευσον αἰτεῖσθαι πατρός
γυναῖκα, παῖδας τήνδε μὴ φεύγειν χθόνα.

Ια. μάλιστα, καὶ πείσειν γε δοξάζω σφ' ἐγώ,
εἴπερ γυναικῶν ἐστὶ τῶν ἄλλων μία.

940

Μη. ξυλλήψομαι δὲ τοῦδέ σοι καὶ γὰρ πόνου·
πέμψω γὰρ αὐτῇ δῶρ', ἃ καλλιστεύεται

934. ἀπαίρομεν, the pres. for the fut.: cf. 914. Elmsl. prefers ἀπαροῦμεν: cf. 848. The ellipsis is supplied in Electr. 774. ἐπεὶ μελάρων τῶνδ' ἀπῆραμεν πόδα. Cf. Hec. 951.

937. "The common reading is, οὐκ οἶδ' ἂν εἰ πείσαιμι, where the constr. would be, εἰ πείσαιμι ἂν, but this is harsh. I have therefore changed a letter, which is often confounded with the other: [cf. Phœn. 1672.]" Porson. "That he has done so erroneously, is evident from the examples adduced by Matth. Gr. Gr. § 598, c. Eur. Alc. 49. Λαῶν Ἰθ'· οὐ γὰρ οἶδ' ἂν εἰ πείσαιμί σε: [this reading Monk retains:] Aristoph. Av. 1018., ὡς οὐκ οἶδα γ' εἰ φθαίης ἂν. If the particle ἂν be omitted, the sense would require not οὐκ οἶδα εἰ πείσαιμι, but οὐκ οἶδα εἰ πείσω. From the context it is evident that the words οὐκ οἶδ' ἂν εἰ πείσαιμι have the same meaning as φόβος εἰ πείσω, v. 187. i.e. *vereor ut persuadeam, non puto me persuasurum*. This I note, because the Greek οὐκ οἶδα εἰ and the Latin *nescio an* do not coincide; the latter having an affirmative sense in good authors; but the former implying either a negation, or an uncertainty, as in v. 71. δ μέντοι μῦθος εἰ σαφὴς ὄδε, οὐκ οἶδα." Elmsl. Both Monk (Alc. l. c.) and Scholef. coincide in Elmsley's reasoning on this passage. Milton had conjectured, οὐκ οἶδα γ' εἰ π., Mus. Crit. i. 285. thus also Blomf. in Alc. l. c. proposes: οὐ γὰρ οἶδα γ' εἰ π. σε.

938. ἀλλὰ, then, at least: see Hec. 391.

αἰτεῖσθαι πατρός, to beg of her father, a singular construction, although other verbs of similar import, δέομαι, προσδέομαι, χρήζω, are followed by a gen.: see Matth. Gr. Gr. § 332. Understand παρὰ: cf. v. 1151.

939. "Instead of the clause, τήνδε μὴ φεύγειν χθόνα, which he thinks originates from v. 936., Brunck has edited σοὺς ἀφιέναι φυγῆς." Porson. Cf. Hec. 600. Elmsl. refers to Phœn. 488. 496. as an instance of a similar repetition.

940. καὶ — γε, and moreover, et quidem.

941. εἴπερ — μία: if she is like the rest of her sex. Schol. εἴπερ φίλανδρός ἐστι, ταῦτά μοι πεισθήσεται.

942. ξυλλ. — πόνου: I also will take part with you in this labour. "A gen. is put with many verbs which signify participation, or in which this idea is implied: μετέχειν, κοινωνεῖν τινός, &c. to participate in any thing, the impersonal μέτεστί μοι τινος. Pind. P. ii. 153. οὐ οἱ μετέχω δράσεος. Xen. Rep. Lac. i. 9. τοῦ μὲν γένους καὶ τῆς δυνάμεως κοινωνοῦσι. Thuc. iv. 10. ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου. Sophr. Œd. C. 567. ἔξοιδ' ἀνὴρ ὢν, χῶτι τῆς ἐς αἵριον οὐδὲν πλεον μοι σοῦ μέτεστιν ἡμέρας." Matth. Gr. Gr. § 359.

943. ἃ καλλιστεύεται, i.e. ἃ τῶν νῦν ἐν ἀνθρώποις ὄντων πολὺ κάλλιστά ἐστι. "The gen. is put with verbs, adjectives, and adverbs, which are de-

τῶν νῦν ἐν ἀνθρώποισιν, οἷδ' ἐγὼ, πολὺ,
 λεπτὸν τε πέπλον, καὶ στέφος χρυσήλατον
 παῖδας φέροντας. ἀλλ' ὅσον τάχος χρεῶν
 κόσμον κομίζειν δεῦρο προσπόλων τινά.
 εὐδαιμονήσει δ' οὐχ ἓν, ἀλλὰ μυρία,
 ἀνδρὸς τ' ἀρίστου σοῦ τυχοῦς' ὁμεινέτου,
 κεκτημένη τε κόσμον, ὃν ποθ' Ἥλιος
 πατὴρ πατρὸς δίδωσιν ἐκγόνοισιν οἷς.
 λάζυσθε φέρνας τάσδε, παῖδες, εἰς χέρας,

945

950

rived from superlatives, or in which merely the idea of a degree of preferableness is implied. II. Z. 460. "Εκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι Τρώων ἵπποδάμων, i. e. ἀριστος ἦν Τρώων. Eur. Hipp. 1009. πότερα τὸ τῆσδε σῶμ' ἐκαλλιστεύετο Πασῶν γυναικῶν;" Matth. Gr. Gr. § 370. Monk on the latter passage cites the following additional instances: Herod. vi. 61. τὴν δὲ, καταψῶσαν τοῦ παιδίου τὴν κεφαλὴν, εἶπαι, ὡς καλλιστεύετο πασέων τῶν ἐν Σπάρτῃ γυναικῶν: vii. 180. τῶν ἐπιβατέων αὐτῆς (sc. νηὸς) τὸν καλλιστεύοντα.

945. "πλόκον for στέφος B. D. Fl." Porson. Elmsl. has admitted this reading. Cf. 782.

948. οὐχ ἓν, ἀλλὰ μ. An instance of the figure *λιτότης*, which is illustrated by Blomf. Gloss. on Æsch. S. c. Th. 100. πάταγος οὐχ ἑνὸς δόρος: Eur. Cycl. 518. Στεφάνων δ' οὐ μία χροιά Περὶ σὸν κῶτα τάχ' ἐξομιλήσει: Suppl. 105. οὐχ ἓνα ῥυθμὸν Κακῶν ἐχούσας. Callim. iii. 33. καὶ οὐχ ἓνα πύργον ὀπάσσω. Hor. Carm. iv. 9. 32. Consulque non unius anni.

949. "The MS. A. exhibits this line in the margin, and reads ἀνδρὸς τ'. Lasc. ἀνδρὸς γ'. Ald. ἀνδρὸς γ', which is also good." Porson. The particle γε perhaps conveys an ironical sense, which Medea would be anxious to conceal.

951. πατρὸς πατὴρ Elms. Hesiod, Theog. 958. Αἰήτης δ' υἱὸς φασειμερότου Ἡελίοιο Γῆμε, θεῶν βουλῆσιν, Ἰδύαν καλλιάρηρον. Ἡ δὲ νύ οἱ Μῆδειαν εὐσφυρον ἐν φιλότῃ Γείνατο.

δίδωσιν for ἔδωκε: thus v. 1319. Hec. 641. 1116. *Mittit*, Virg. Æn. ix. 361. dat, 362.

οἷς: "ἐς, ἐῖ, ἐόν, *his*, in the singular only in the Ionic and Doric writers, and in the poets. Instead of which is used the abbreviated form *ὃς* II. Γ. 333. Z. 170. Herod. i. 205. Eur. El. 1206. Neither is ever used by the Attic prose writers, rarely by the Attic poets." Matth. Gr. Gr. § 149. Elmsley cites from Plato de Rep. iii. p. 394. A. κατεύχετο τίσαι τοὺς Ἀχαιοὺς τὰ ἀδάκρυτα ταῖς ἐκείνου βέλεσιν, but as this is a reference to II. A. 41. it does not perhaps disprove the assertion of Matthiæ with respect to the Attic prose writers. The following instances are adduced by him from the tragedians: *λιτῶν τῶν ὦν* Æsch. S. c. Th. 638. *ὦν* παίδων Soph. Œd. C. 1639. *τῶν ὦν* τέκνων Trach. 266. *τὸν ὦν* προσμένονο' ἀκόλιταν 525. *τῶν ὦν* πλων τῶν ὦν Aj. 442. Eur. Hel. 1134. *ὦν* ἀλόχων, from Matthiæ's emendation. In Æsch. Ag. 519. Blomf. has restored αὐτόχθον' ὦν πατρώον ἔθρισε δόμον, for αὐτόχθονον π. and supplied an additional instance from Soph. Œd. T. 1248. τοῖς οἷσιν αὐτοῦ.

952. λάζυσθε: cf. 1213. This form occurs in Aristoph. (Lys. 209.) but not in Æschylus nor Sophocles.

φέρνας Schol. λάσετε τὴν ἐμὴν φέρην, ἣν εἰσηνεγκάμην τῷ πατρὶ ὁμῶν, καὶ ἀποκομίζετε τῇ νύμφῃ. But if the word φέρνας here signified the portion that Medea brought to her husband on her marriage (cf. 235.), she could no longer have the disposal of it. We must understand it merely as a present

καὶ τῇ τυράννῳ μακαρία νύμφη δότε
φέροντες· οὗτοι δῶρα μεμπτὰ δέξεται.

Ια. τί δ', ὦ ματαία, τῶνδε σὰς κενοῖς χέρας; 955

δοκεῖς σπανίζειν δῶμα βασιλείου πέπλων;
δοκεῖς δὲ χρυσοῦ; σῶζε, μὴ δίδου, τάδε.

εἴπερ γὰρ ἡμᾶς ἀξιοῖ λόγου τινὸς
γυνή, προβήσῃ χρημάτων, σάφ' οἷδ' ἐγώ.

Μη. μή μοι σύ· πείθειν δῶρα καὶ θεοὺς λόγος. 960

χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς.

κείνης ὁ δαίμων· κείνα νῦν αὔξει θεός·

νέα τυραννεῖ· τῶν δ' ἐμῶν παίδων φυγὰς

ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον.

on the nuptials of another; nearly the same as δῶρα 781. Elmsl. refers to Seneca Med. 575. *Hæc nostra nati dona nubenti ferant.*

953. "τυράννων Lasc. which may be defended on some grounds. But ν seems to originate from the iota subscript." Porson. Cf. v. 6.

954. "σώματα ἔχοντες—οὐ μεμπτὰ, Xen. Cyrop. p. 107. ed. Hutch. Milton, Par. Lost xi. 343. *no despicable gift.*" Cl. J. lxiii. p. 162.

955. ὦ ματαία, absurd, unthinking woman: "cf. 152. 334. ὦ μάταιε, Æsch. Prom. 1007 (=1035). A formula conveying a gentle expostulation." Schæf.

959. "Thus Ald. σάφ' οἷδ' ὅτι Lasc." Porson. Cf. 1062. Blomf. on Æsch. S. c. Th. 513. prefers the latter reading, as Phœn. 1633. ζῶσα γ' ἂν, σάφ' οἷδ' ὅτι. Soph. Ant. 276. *πάρεμι δ' ἔκων οὐχ ἐκούσιν, οἷδ' ὅτι.*

960. μή μοι σὺ, sc. τοιαῦτα λέξης: do not say so, or do not, I pray you, reject my gifts: the pronoun σὺ is frequently used with the ellipsis of a verb which is to be supplied from the context: Eur. Or. 1035. *Σὺ νῦν μ' ἀδελφε, μή τις Ἀργείων κτάνη*, subaud. *κτείνε*: Hec. 408. *μή σὺ γ' οὐ γὰρ ἔξιον*: see note. On the redundancy of the pronoun μοι, see Hec. 195.

πειθ. δ. καὶ θ. λ. A verse of similar import is cited by Plato, Rep. iii. p. 390.

Δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας. Ovid. de A. Am. iii. 653. *Munera, crede mihi, capiunt hominesque deosque: Placatur donis Jupiter ipse datus.* Hor. Od. iii. 16. *Aurum per medios ire satellites, Et perrumpere amat saxa, potentius Ictu fulmineo.*

962. κείνης ὁ δ. "Thus οὐχ ἡμῶν τότε Hec. 268. *τῶν πλεόναν τὸ κράτος ἐστὶ Thuc. ii. 87. Cujus vulturis hoc erit cadaver, Martial.*" Cl. J. lxiii. p. 162. See Matth. Gr. Gr. § 371.

ὁ δαίμων, Fortune: Demosth. Or. Fun. p. 1395. *ὁ πάντων κύριος δαίμων, ὡς ἐβούλετο, ἐνεῖμε τὸ τέλος.* Juven. x. fin. *nos te, Nos facimus, Fortuna, Deam, cœloque locamus.* Hor. Sermon. ii. 8. 62. *Heu, Fortuna, quis est crudelior in nos Te Deus!*

κείνα, for κείνην: as 347. *τοῦμόν for ἐγώ*: 913. *τὰ πρῶτα for τοὺς πρώτους*: Æsch. Pers. 1. *τάδε καλεῖται for ἡμεῖς ἐσμέν.*

θεὸς without the article, signifies any divinity or preternatural power: heaven or fortune: thus Æsch. S. c. Th. 21. *Καὶ νῦν μὲν εἰς τόδ' ἡμᾶρ εὐρέπει θεὸς, fortune inclines in our favour.*

963. φυγὰς. "One would rather expect the reverse, viz. the permission to remain: thus Phœn. 1668. *Καὶ τῷ τάφῳ νῦν τὴν δίκην παρὰσχέτω*, Schol. *τῷ τάφῳ μὴ τυχεῖν.*" Schæf.

964. ψυχῆς. "All words in which

ἀλλ', ὦ τέκν', εἰσελθόντε πλουσίους δόμους, 965
 πατρὸς νέαν γυναῖκα, δεσπότην τ' ἐμὴν,
 ἱκετεύετ', ἐξαιτεῖσθε, μὴ φεύγειν χθόνα,
 κόσμον διδόντες· τοῦδε γὰρ μάλιστα δεῖ,
 εἰς χεῖρ' ἐκείνην δῶρα δέξασθαι τάδε.
 Ἴθ' ὡς τάχιστα, μητρὶ δ', ὣν ἐρᾷ τυχεῖν, 970
 εὐάγγελοι γένοισθε, πράξαντες καλῶς.

Χο. νῦν ἐλπίδες οὐκέτι μοι παίδων ζόας, στρ. α.
 οὐκέτι· στείχουσι γὰρ εἰς Φύγον ἦδη.
 δέξεται νόμφα χρυσέων ἀναδεδεσμῶν,
 δέξεται δύστανος ἄταν· 975
 ξανθᾶ δ' ἀμφὶ κόμα
 Δήσει τὸν Αἰῶνα κόσμον αὖ-

a determination of value is contained, as to buy, to sell, to exchange, &c. are construed with a gen. Æsch. Prom. 974. τῆς σῆς λατρείας τὴν ἐμὴν δυσπρασίαν, Σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ. Matth. Gr. Gr. § 342. See Hec. 481.

965. "πλησίους Lasc. Ald. πλουσίους Fl. and in the text of the MS. P. which gives the other as a var. lect." Porson.

966. δεσπότην δ' ἐμὴν Elmsl., on this principle: that the new wife of Jason and the mistress of Medea are one and the same person: above in v. 17. προδοὺς γὰρ αὐτοῦ τέκνα, δεσπότην τ' ἐμὴν, the particle τε is correct, because the children were different from the wife of Jason: had Eurip. written λέκτρα (i. e. γυναῖκα) for τέκνα, he would have also written δεσπότην δ' ἐμὴν. Thus Hec. 532. 'Ο δ' εἶπεν· ὦ παῖ Πηλέως, πατήρ δ' ἐμός. Soph. Trach. 741. τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω Πατέρα, κατακτείνασα τῇδ' ἐν ἡμέρᾳ. Æsch. Pers. 150. μήτηρ βασιλέως, Δέσποινα δ' ἐμὴ. Herod. vii. 10. 'Εγὼ δὲ καὶ πατρὶ τῷ σῷ, ἀδελφεῷ δὲ ἐμῷ, Δαρεῖω, ἡγόρευον μὴ στρατεύεσθαι ἐπὶ Σκύθας. In these examples δὲ corresponds to μὲν which is understood in the former clause.

967. "φεύγειν Ald. φεύγειν A. L. Flor. according to Valck. Phœn. 1286. (cf. 936. 939.) In 969. ἐκείνης Ald." Porson.

968. τοῦδε—δεῖ, for of this there is especial need. On the construction of δεῖ, see Hec. 962.

971. καλῶς or εὖ πράσσειν, to be prosperous or successful: καλὰ πράσσειν, to act honourably: καλῶς, εὖ ποιεῖν, to benefit, confer favours.

972. "οὐκ ἔτι L. ζωᾶς edd. MSS." Porson. See Hec. 1090. Elmsley considers that the common form ζωῇ should be discarded from the Attic dialect. Blomf. on Æsch. S. c. Th. 935. retains the same accentuation, viz. ζωᾶ, not ζῳά, as Porson, who yet writes ζῳός for ζωός.

974. The constr. of this passage is intricate. δέχομαι does not govern a gen. In Æsch. Sc. c. Th. 886. Blomf. has corrected δαμέντας for δαμέντων which is found in all former edd. It must therefore depend upon ἄταν. "Ἀναδεδεσμῶν L. ἀναδέσμων Ald." Porson. "Write ἀναδεδεσμῶν or rather ἀναδεδεσμῶν." Elmsl. I would suggest χρυσέαν ἀναδέσμαν, the accus. sing. fr. ἀναδέσμη.

977. "αἰῶνα L. αὐτὰ ταῖν χ. Ald. αὐτὰ χ. Lasc. αὐτὰ χ. A. I have

τά γ' ἐν χεροῖν λαβοῦσα.
 πείσει χάρις, ἀμβρόσιός τ' αὐγὰ πέπλων, ἀντ. α'.
 χρυσεότευκτον στέφανον περιθέσθαι: 980
 νερτέροις δ' ἤδη πάρα νυμφοκομήσει.
 τοῖον εἰς ἔρκος πεσεῖται,
 καὶ μοῖραν θανάτου
 προσλήψεται δύστανος, ἅ-
 ταν δ' οὐχ ὑπεκδραμεῖται. 985
 σὺ δ' ὦ τάλαν, ὦ κακόνυμφε,
 κηδεμῶν τυράννων,
 παισὶν οὐ κατειδῶς
 ὀλέθριον βιοτὰν προσάγεις, στροφή β'.

changed αὐτὰ ταῖν into αὐτά γ' ἐν." Porson. Render: of her own accord: cf. 725.

τὸν Αἴδα κόσμον, the ornament of Hades, i. e. the deadly, fatal ornament. "Thus δίκτυον Αἴδου Æsch. Ag. 1084. Αἴδου μήτηρ, i. e. Clytemnestra, 1206. νυμφεῖον Αἴδου Soph. Ant. 1205. Αἴδου μολπα Eur. Suppl. 773. Αἴδου μάγειρος Cycl. 388. Αἴδου γόν Aristoph. Thesm. 1046." Bothe. Eur. Or. 1395. ξίφειν Σιδარέοισιν Αἴδα. Cf. Matth. Gr. Gr. § 430. Virg. Æn. xii. 603. Et nodum informis lethi trabe nectit ab altâ.

979. "Thus A. Fl. L. A. Schol. πέπλου Ald." Porson.

980. "This verse does not wholly coincide with the strophe. I know how dangerous it is to invent new words, but χρυσεόπλεκτον would be consistent with analogy." Porson. Elmsley's reading of this passage is much better. Πείσει χάρις, ἀμβρόσιός τ' αὐγὰ πέπλον, Χρυσότευκτόν τε στέφανον περιθέσθαι: for, as he remarks, it is an absurdity to say, "that the splendour of the robe will induce her to put on the golden crown: χάρις will refer to the πέπλος, αὐγὰ to the στέφανος. Χρυσότευκτος occurs in Æsch. S. c. Th. 657. also in Eur. Phœn. 227.

981. νυμφοκομήσει, sc. ἐαυτήν: she will adorn herself as a bride: Eur. Phœn. 21. δ' ἡδὲ ἡδονῇ δοῦς, sc. ἐαυτόν: cf. 106. Virg. Æn. ii. 9. nox humida Eurip. Med.

cœlo Præcipitat. Cf. Soph. Ant. 654. 816.

982. ἔρκος, any thing that incloses, prevents escape, hence a net: Hesychius: ἔρκεσι δίκτυοις. Od. X. 468. Ὡς δ' ὅτ' ἂν ἡ κίχλαι τανυσίπτεροι, ἡ ἐπέλειαι, ἔρκει ἐνιπλήξωσι, Schol. τῷ δικτύῳ. Eur. El. 153. Ὀλόμενον δολίοις βρόχων ἔρκεσι, in the meshes of the net.

983. μ. θαν. cf. 857. Æsch. Pers. 910. Ὡφελεν, ὦ Ζεῦ, καμὲ μετ' ἀνδρῶν τῶν οἰχομένων θανάτου κατὰ μοῖρα καλύψαι.

984. "προσλήψεται is omitted in Lasc. Brunck has given from conjecture προσλήψεθ' ἅ, and above 975. has changed δέξετ' ἅ from Lasc. into δέξεθ' ἅ. But I think that articles are rather to be avoided in the choruses, and such elisions are very unusual." Porson.

985. "ὑπεκφεύγεται edd. MSS. which openly vitiate the metre. I have given ὑπεκδραμεῖται, which occurs several times in Eurip. The other might easily creep into the text as an interpretation." Porson.

989. Elmsl. reads the line thus: ὄλεθρον βιοτᾷ προσάγεις, i. e. you endanger the life of your children. But Scholfield ingeniously vindicates the received text, by referring to Hec. 1050. where, as τυφλὸν φέγγος means the privation of sight, so in this passage ὄλεθρον βιοτᾷ, the destruction of life.

ἀλόχῳ τε σᾶ στυγερὸν θάνατον·
 δύστανε, μοίρας ὅσον παροίχει.
 μεταστένομαι δὲ σὸν ἄλγος,

990

ἀντιστρ. β'.

ὦ τάλαινα παίδων
 μᾶτερ, ἃ φονεύσεις
 σὰ τέκνα, νυμφιδίων ἔνεκεν
 λᾷχέων, ἃ σοι προλιπὼν ἀνόμως
 ἄλλη ξυνοικεῖ πόσις ξυνεύνω.

995

Παι. δέσποιν', ἀφεῖνται παῖδες οἷδε σοι φυγῆς,
 καὶ δῶρα νύμφῃ βασιλῆς ἀσμένῃ χεροῖν
 ἐδέξατ'. εἰρήνῃ ἤε τὰ κεῖθεν τέκνοις.

1000

Μη. ἔα.

Παι. τί συγχυθεῖς' ἔστηκας, ἦν/κ' εὐτυχεῖς;

Μη. αἶ αἶ.

Παι. τὰδ' οὐ ξυνωδὰ τοῖσιν ἐξηγγελλμένοις.

Μη. αἶ αἶ μάλ' αὖθις. Παι. μῶν τιν' ἀγγέλλων
 τύχην

1005

991. μ. ὅσον παρ., of how much that awaits you are you unconscious! literally, how much of your destiny do you pass by! Elmsley renders it: how much have you fallen from your pristine good fortune! But this seems inconsistent with the sense, for as yet Jason was in the same situation as before. Scholefi. cites from Æsch. Suppl. 447. ἢ κάρτα νείκους τοῦδ' ἐγὼ παροίχομαι, keep aloof from.

992. "μεταστένομαι, simul gemo, partem doloris sumo, as μετακλάμαι, Hec. 214." Elmsl. Blomf. on Agam. 1242. conjectures μέγα στένομαι, as in 293. ἢ μαλθακισθένθ' ὕστερον μέγα στένω, but without necessity.

995. "τὰ τέκνα Ald. τὰ is omitted by Lasc. σὰ Brunck, tacitly." Porson.

996. ἃ σοι προλ.: cf. 503. the pron. σοι is elegantly and pathetically redundant: to your sorrow: Matth. Gr. Gr. § 392.

998. οἷδε σοι: σοι seems preferable: these your children. Cf. 116.

1000. τὰ κεῖθεν, i. e. κατὰ τὰ πράγ-

ματα ἐκεῖθεν ὧντα, in that quarter. Hec. 719. τὰ κεῖθεν γὰρ εὖ Πεπραγμέν' ἐστίν.

1002. "Two verses originally succeeded this, inaccurately repeated from 919. 920.: Τί σὴν ἔτρεψας ἔμπαλιν παρηίδα, Κοῦκ ἀσμένῃ τόνδ' ἐξ ἐμοῦ δέχρ' λόγον; I have erased them, having been preceded in so doing by Pierson, Valek., and others." Porson. Elmsl. pertinently remarks that the word ἔτρεψας shows the spuriousness of these lines: in v. 30. we find στρέψασα πάλ- λευκον δέρην, in 1145. ἀπέστρεψ' ἔμπαλιν παρηίδα, in 1149. πάλιν στρέψεις κᾶρα, in Hec. 343. πρόσωπον ἔμπαλιν στρέφοντα, in Phœn. 460. σύ τ' αὖ πρόσωπον πρὸς κασίγνητον στρέφε, but τρέπω is never used in such expressions: ἔτρεψας has been evidently substituted for ἔστρεψας, which would not suit the metre.

1005. μῶν τιν' ἀγγ. τύχ. Οὐκ οἶδα; am I unconsciously the bearer of evil tidings? On the constr. of οἶδα with a participle, see v. 495.

οὐκ οἶδα, δόξης δ' ἐσφάλην εὐαγγέλου;

Μη. ἡγγειλας οἶ' ἡγγειλας· οὐ σὲ μέμφομαι.

Παι. τί δὴ κατηφεῖς ὄμμα, καὶ δακρυρροεῖς;

Μη. πολλή μ' ἀνάγκη, πρέσβυ· ταῦτα γὰρ θεοὶ
κάγῳ κακῶς φρονοῦσ' ἐμμηχανησάμην.

1010

Παι. θάρσει· κατεῖ τοι καὶ σὺ πρὸς τέκνων ἔτι.

"τύχην for συμφορὰν, as Heracl. 714. *Ὦν δ' ὅν (δὲ μὴ γένοιτο) χρῆσανται τύχη." *Elmsl.* Cf. *Hec.* 774. and below v. 1200. 1344.

1006. δόξης—εὐαγγέλου, i. e. τοῦ ἐμὲ εἶναι εὐάγγελον.

1007. ἡγγ. οἶ' ἡγγ., cf. 885. *Æsch.* *Eum.* 676. ἡκούσαθ' ὡς ἡκούσατ' : *Soph.* *Æd.* C. 273. ἰκόμεν ἢ ἰκόμεν. *Eur.* *Iph.* T. 575. ὄλωλεν, ὡς ὄλωλε. *Comp.* *St. John* xix. 22.

1008. "τί δ' αὖ X. Π. 730. with the approval of Valek. on *Phœn.* 1668. τί δαί A. L. But L. has in the margin ἡ (i. e. δὴ). I assent to Brunck, who removes δαί entirely from the tragic writers. In a passage of *Soph. Antig.* 318. Brunck has edited δὲ from two MSS., which Markland had conjectured in a note on *Suppl.* 94. τί δέ; ρυθμίσεις τὴν ἐμὴν λύπην ὅπου; (*ὅπη* *Plut.*) The Aldine ed. of *Plutarch*, *de Garrul.* p. 509. D. has also τί δέ. *Grotius*, *Excerpt.* p. 149. forgetting the place where the verse occurs, has inserted it among the doubtful fragments of *Sophocles*, in this corrupt state: τί δαί ριπίσεις τὴν ἐμὴν λύπην ὅπῃ; In the following verse Brunck well defends πολλή μ' ἀνάγκη in opposition to Valek. on *Phœn.* 1668. (1688.) πολλή μ' ἀνάγκη, πολλή γ' ἀνάγκη [*Hec.* 396.], and πολλή σ' ἀνάγκη are used promiscuously." *Porson*.

κατηφεῖς (κατὰ) ὄμμα. *Plut.* *de Vitioso Pudore*, p. 528. τὴν κατήφειαν ὀρίζονται λύπην κάτω βλέπειν ποιοῦσαν. *Etym.* M. Κατήφεια: ἀπὸ τοῦ κάτω τὰ φάη βάλλειν τοὺς ὀνειδισμένους ἢ λυπομένους· καὶ κατηφής· ὁ ὑπὸ αἰσχύνῃς κάτω νεύων τοὺς ὀφθαλμοὺς, ἡγουν ὁ αἰσχυνόμενος. *Eur.* *Heracl.* 633. τί χρήμα κείσαι, καὶ κατηφές ὁμ' ἔχεις;

1009. "Phœn. 1667. AN. *Ὦ γὰρ γαμοῦμαι ζῶσα παιδί σφ' ποτέ; KP. Πολλή σ' ἀνάγκη· ποῖ γὰρ ἐκφεύξει λέχος; In *Alc.* 388. Monk has edited Πολλή μ' ἀνάγκη, σοῦ γ' ἀπεστερημένοις. The sentence, at full, in the present passage, would be, πολλή ἀνάγκη ἐστὶ με δακρυρροεῖν: as in that from the *Phœnissæ*, πολλή ἀν. ἐστὶ σε γαμεῖσθαι: cf. 801. ἐπεὶ κακὴν κακῶς θανεῖν σφ' ἀνάγκη τοῖς ἐμοῖσι φαρμάκοις: in 249. the dat. is found." *Elmsl.*

ταῦτα γὰρ θεοί, sc. ἐμμηχανήσαντο: cf. *Matth.* Gr. Gr. § 303.

1010. The construction is similar in *Eur.* *El.* 1093. ἀποκτενῶ σ' ἐγὼ καὶ παῖς Ὀρέστῃς. *Hor.* S. ii. 6, 66. quibus ipse meique Ante Larem proprium vescor.

1011. "κρατεῖς τοι. This might admit of some explanation. But first it is necessary to consider, how the answer of *Medea* applies: ἄλλους κατάξω πρόσθεν ἢ τάλαν' ἐγώ: κατάξω here means I will conduct to the infernal regions, in the same sense as it is used in *Pindar* (*Ol.* ix. 52.) of *Mercury*: Βρότεια σώματα κατάγει Κόϊλαν πρὸς ἀγνυῖαν Θνασκόντων—. There is yet another sense of the word κατάγειν which is usual in *Thuc.* and almost all historical writers, according to which exiles when restored to their country are said κατάγεσθαι εἰς τὴν πατρίδα or even simply κατάγεσθαι. [*Eur.* *Phœn.* 438. Δισσοῖς Ἀδραστος ὤμοσεν γαμβροῖς τόδε, Ἀμφῶ κατάξειν εἰς πάτραν. *Æsch.* S. c. Th. 644. κατάξω τ' ἄνδρα τόνδε, καὶ πόλιν ἔξει πατρίαν.] Again the word ἄλλους shows that κατάξω is derived from the preceding verse. Let the passage in *Iph.* A. 661, 662. be considered, in which δλεῖ is elegantly repeated: Π. δλουτο λόγχοι καὶ τὰ Μενέλεω κακά.

Μη. ἄλλους κατὰξω πρόσθεν ἢ τάλαιν' ἐγώ.

Παι. οὔτοι μόνη σὺ σῶν ἀπεζύγης τέκνων·

κούφως φέρειν χρὴ θνητὸν ὄντα συμφοράς.

Μη. δράσω τὰδ'· ἀλλὰ βαίνει δωμάτων ἔσω,

καὶ παισὶ πόρσυν', οἷα χρὴ καθ' ἡμέραν.

ὦ τέκνα, τέκνα, σφῶν μὲν ἔστι δὴ πόλις,

1015

ΑΓ. ἄλλους δλεῖ πρόσθεν, & με [read πρόσθ', 'ἀμέ] διολέσαντ' ἔχει. Hence the true emendation of the present passage is clear: ΠΑΙ. θάρσει κατὰξω καὶ σὺ πρὸς τέκνων ἔτι. ΜΗ. ἄλλους κατὰξω πρόσθεν ἢ τάλαιν' ἐγώ." MUSGRAVE. "Brunck has introduced this emendation into his text. And indeed, although I have thought it better to adhere more closely to the original letters, yet I would wish the entire credit to be allowed to Musgr. 'Habeat secum servetque sepulchro.' I have therefore substituted *κάτει τοι*: *certe redibis ab exilio olim a liberis tuis deducta*. The words *κατιέναι*, *κατέρχεσθαι* are very often used in this sense. Herod. iii. 45. twice, ix. 26. thrice. On *κατέρχομαι* see an amusing discussion in Aristoph. Ran. 1274. [=1152. where Æschylus thus vindicates v. 3. of the Chœph. *ἦκα γὰρ εἰς γῆν τήνδε καὶ κατέρχομαι*, from the charge of tautology which Eurip. had alleged against it: 'Ελθεῖν μὲν ἐς γῆν ἔσθ', ὅτ' μετῇ πάτρας· Χωρὶς γὰρ ἄλλης ξυμφορᾶς ἐλήλυθε· Φεύγων δ' ἀνὴρ ἦκει τε καὶ κατέρχεται.] The noun *κάθοδος* also, which is of frequent occurrence, critics have well restored to Eurip. and Pausanias instead of *κάθολος* into which it had become corrupted. Neither is it extraordinary, that an active or neuter verb should be followed by *πρὸς* or *ὑπὸ* with a gen. Soph. Aj. 1235. *ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά*; 1320. *οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους*, 'Ἀναξ' Ὀδυσσεύ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως; [See Matth. Gr. Gr. § 496. 3.] But notice whether the errors may not have originated from v. 1353. of the same play: *παῦσαι· κρατεῖς τοι, τῶν φίλων νικώμενος*· where *ἡττάμενος* is cited by

Aristides, T. ii. p. 334. (i. p. 536. 3. Jebb.) Markland badly conjectures *Πάσαις κρατεῖς τοι*, in *Explicat. Vet. Auctor. post Supplices* p. 249." Ponsop. "Æsch. Ag. 1292. *Φυγὰς δ' ἀλήτης τῆσδε γῆς ἀπόξενος Κάτεισιν*, ἄτας τᾶσδε θριγκώσων φίλοις. *Κάτειμι* is the fut. of *κατέρχομαι*." Elmsl.

1012. *κατὰξω*, Schol. *πέμψω εἰς τὸν Αἴδην*. "Alc. 24. 'Ἦδη δὲ τόνδε Θάνατον εἰσὼρῶ πέλας, 'Ιερέα θανόντων, ὅς νιν εἰς Αἴδου δόμον Μέλλει κατὰξεν.'" Elmsl. Compare the play upon the word *χαίρω* in Hec. 427. This line must be supposed to be uttered aside.

1013. Thus Ulysses comforts Hecuba for the loss of her daughter Polyxena, in Hec. 322. *εἰσὶν παρ' ἡμῖν οὐδὲν ἥσσον ἀθλῖαι*: the Chorus Theseus on the death of Phædra, Hipp. 835. *Οὐ σοὶ τὰδ', ὦ 'ναξ, ἦλθε δὴ μόνω κακὰ, Πολλῶν μετ' ἄλλων δ' ὤλεσας κεδνὸν λέχος*: also the Chorus Admetus for the loss of Alcestis, Alc. 424. *Οὐ γάρ τι πρῶτος, οὐδὲ λοίσθιος βροτῶν Γυναικὸς ἐσθλῆς ἥπλακες*. Cic. Tusc. Quæst. iii. 83. *Ne illa quidem consolatio firmissima est, quanquam et usitata est, et sæpe prodest: Non tibi hoc soli*. See Johnson's Rambler, No. 52. Shaksp. Rich. II. Act v. 'In this thought they find a kind of ease, Bearing their own misfortune on the back Of such as have before endured the like.'

1014. Cf. Hor. Carm. i. 24. *Durum: sed levius fit patientiâ Quicquid corrigere est nefas*. Cf. 450.

1016. *καθ' ἡμ.* Dem. 1262. *τοῦ καθ' ἡμ. βίου*: Thuc. i. 2. *τῆς καθ' ἡμ. ἀναγκαίου τροφῆς*. Cf. Hec. 626.

1017. *δή*: this particle has great force in pathetic appeals: cf. 1020. 1031. 1063. Hec. 413.

καὶ δῶμ', ἐν ᾧ, λιπόντες. ἀθλίαν ἐμὲ,
οἰκίσετ' αἰεὶ μητρὸς ἐστερημένοι·
ἐγὼ δ' ἐς ἄλλην γαῖαν εἶμι δὴ φυγὰς, 1020
πρὶν σφῶν ὄνασθαι, καπιδεῖν εὐδαίμονας,
πρὶν λέκτρα καὶ γυναιῖκα καὶ γαμηλίους
εὐνὰς ἀγῆλαι, λαμπάδας τ' ἀνασχέθειν.
ᾧ δυστάλαινα, τῆς ἐμῆς αὐθαδίας·
ἄλλως ἄρ' ὑμᾶς, ᾧ τέκν', ἐξεθρεψάμην, 1025
ἄλλως δ' ἐμόχθουν, καὶ κατεξάνθην πόνοις,
στερρὰς ἐνεγκοῦσ' ἐν τόκοις ἀλγηδόνας.
ἦ μὲν ποθ' ἡ δύστηνος εἶχον ἐλπιδας
πολλὰς ἐν ὑμῖν, γηροβοσκήσειν τ' ἐμὲ,
καὶ κατθανοῦσαν χερσὶν εὖ περιστελεῖν, 1030

1021. πρὶν σφῶν ὄν. Cf. Alc. 344. ἔλεις δὲ παίδων· τῶνδ' ὀνησιν εὐχομαι θεοῖς γενέσθαι· σοὺ γὰρ οὐκ ὠνήμεθα. See Hec. 983. "Ὀνήνημι, I am of use to, I help: (no imperf. act.) fut. ὀνήσω: aor. 1. ὠνησα. Midd. ὀνίναμαι, I derive assistance, advantage; fut. ὀνήσομαι; aor. 2. ὠνήμην, —ησο, —ητο, &c. part. ὀνήμενος (Od. β. 33. ω. 30.); but the other moods of this aor. have the α, as opt. ὀνάμην, inf. ὄνασθαι: the indicative also borrowed this formation, but not until a later period, ὠνάμην." Buttm. Irreg. Verbs.

1022. "The reading γυναιῖκας, which Beck has edited, vitiates the metre. From his silence I should be inclined to consider it as an error of the press, had not Reiske made the same conjecture. The sing. and the plural are equally good. Aristoph. Plut. 529. Οὔτε μύροιςιν μυρίσαι στακτοῖς, ὅπταν ΝΥΜΦΗΝ ΑΓΑΓΗΣΘΟΝ." Porson. Cf. 1105. Matth. Gr. Gr. § 292. The tautology observable in this line may be paralleled by v. 1335. ἐνῆς ἑκατὶ καὶ λέχους σφ' ἀπόλεσας. Cf. Hec. 298. Hom. Od. X. 494. μέγαρον καὶ δῶμα καὶ αὐλήν.

1023. "ἀγῆλαι for κοσμησαι. Ἀνασχέθειν should be written ἀνασχεθεῖν: for ἔσχεθον is the aor., and differs in form alone from ἔσχον. (Cf. 292.)

Jocasta utters a similar complaint in Phœn. 346. ἐγὼ δ' οὔτε σοι πυρὸς ἀνῆψα φῶς Νόμιμον ἐν γάμοις, ὧς πρέπει ματέρι μακαρίᾳ. Schol. Apoll. Rh. iv. 1145. τοπαλαῖον τὰς μητέρας τῶν γαμούντων ἐν τοῖς γάμοις θαδουχεῖν ἔθος ἦν. Clytæmnestra alludes to this custom, Iph. A. 732. Λιπούσα παῖδα; τίς δ' ἀνασχήσει φλόγα;" Elmsl. See Robinson's Grecian Antiq. p. 461.

1024. Elmsl. removes the comma after δυστάλαινα: and thus Monk has edited, Hipp. 570. ὦ δυστάλαινα τῶν ἐμῶν παθημάτων: 1405. ὦ δυστάλας σὺ τῇσδε συμφορᾷς, πάτερ. See Hec. 425. Matth. Gr. Gr. § 348.

1025, 1026. "Besides edd. and MSS. ἄλλως is found twice in the Schol. Ven. II. Ψ. 144. Etym. M. p. 68. 39. Μάτην δ' ἐμόχθουν καὶ κατεξάνθην πόνοις is read in Troad. 761. but Valck. on Phœn. 1152. considers it as spurious." Porson.

1026. κατεξάνθην, have been worn down. The primary meaning of ξαίνω is to comb or card wool, flax, &c. Æsch. Agam. 190. Πνοαί—κατέξαινον ἄνθος Ἀργείων. Cf. διακναιομένους v. 165.

1029, 1030. Cf. Alc. 678. Τοιγὰρ φυτεύων παῖδας οὐκ ἔτ' ἂν φθάνω, οἱ γηροβοσκήσουσι, καὶ θανόντα σε Περιστελοῦσι, καὶ προθήσονται νεκρόν. Apoll. Rh. i. 281. Ὅφρ' αὐτός με

ζηλωτὸν ἀνθρώποισι· νῦν δ' ὄλωλε δὴ
 γλυκεῖα φροντίς· σφῶν γὰρ ἐστερημένη,
 λυπρὸν διάξω βίον, ἀλγεινόν τ' ἐμοί·
 ὑμεῖς δὲ μητέρ' οὐκέτ' ὄμμασιν φίλοις
 ὄψεσθ', ἐς ἄλλο σχῆμ' ἀποστάντες βίου. 1035
 Φεῦ, Φεῦ, τί προσδέρκεσθέ μ' ὄμμασιν, τέκνα;
 τί προσγελαῖτε τὸν πανύστατον γέλων;
 αἶ αἶ, τί δράσω; καρδία γὰρ οἴχεται,
 γυναῖκες, ὄμμα Φαιδρὸν ὡς εἶδον τέκνων.
 οὐκ ἂν δυναίμην· χαιρέτω βουλευματα 1040
 τὰ πρόσθεν· ἄξω παῖδας ἐκ γαίας ἐμούς.
 τί δεῖ με, πατέρα τῶνδε τοῖς τούτων κακοῖς

τεῖσι φίλαις παρχύσας χερσὶ, τέκνον ἐμὸν· τὸ γὰρ οἶον ἔην ἐτὶ λοιπὸν ἐέλδωρ ἔκ σέθεν. Virg. *Æn.* ix. 485. On the ceremonies relative to Funerals, see Robinson's *Antiq. of Greece*, b. v. ch. iii. Compare Pope's *Elegy to the Memory of an Unfortunate Lady*: 'No friend's complaint, no kind domestic tear Pleased thy pale ghost, or graced thy mournful bier: By foreign hands thy dying eyes were closed, By foreign hands thy decent limbs composed, By foreign hands thy humble grave adorn'd, By strangers honour'd, and by strangers mourn'd!'

1031. ζηλωτὸν ἀνθρ., an enviable lot among men: ζηλωτὸν is the neuter referring to what precedes, γηροβοσκήσειν and χ. εὐ περιστελεῖν: see *Orest.* 30.

1033. Cf. *Alc.* 961. Ἐγὼ δ' ὅν οὐ χρῆν ᾗν, παρὲς τὸ μόριμον, λυπρὸν διάξω βίον.

1035. ἐς ἄλλο σχ. βίου, for ἐς ἄλλον βίον, having withdrawn (from me) to another kind of life: σχῆμα often forms a periphrasis: *Hec.* 617. *Alc.* 935. ὃ σχῆμα δόμων, for δόμοι.

1036. προσδ. μ' ὄμμα, a pleonasm of frequent occurrence: *Il. A.* 587. μή σε, φίλην περ εὐδυσαν, ἐν ὀφθαλμοῖσιν ἴδωμαι Θεινομένην. *Eur. Or.* 1018. ὥς σ' ἰδοῦς ἐν ὄμμασι Πανυστάτην πρόσοψιν: *Heracl.* 571. τλημοεστάτην δέ

σε Πασῶν γυναικῶν εἶδον ὀφθαλμοῖς ἐγώ.

1037. προσγ.—γέλων. "The verb active frequently takes a subst. of the same derivation, or of kindred signification, in the accus. *Il. N.* 220. ποῦ τοι ἀπειλαὶ οἴχονται, τὰς Τρῶσιν ἀπείλεον υἴες Ἀχαιῶν; *Eur. Ph.* 65. ἀρὰς ἀράται παῖσιν ἀνοσιωτάτας. This takes place still more frequently with intransitive verbs, generally in order to subjoin a new definition, which might often also be expressed by an adverb, or the dat. case. *Il. I.* 74. πολλῶν δ' ἀγρομένων, τῷ πέισσαι, ὅς κεν ἀρίστην Βουλὴν βουλευσῇ, i. e. ἀρίστα βουλευσῇ: *O.* 673. ἡδ' ὅσσοι παρὰ νηυσὶ μάχην ἐμάχοντο δοῇσιν, for the simple ἐμάχοντο. *Soph. Phil.* 173. νοσεῖ νόσον ἀγρίαν." *Matth. Gr. Gr.* § 415.

1038. οἴχομαι has frequently the sense of *perii*: my heart has left me, died away, my resolution has failed, now that I have seen the bright countenance of my children: *Soph. Phil.* 414. οἴχεται θανόν; *Eur. Or.* 1573. οὐ τέθνηκεν, ἀλλ' ἄφαντος οἴχεται. See v. 228. above.

1039. "ὄμμα τερπνόν *Lasc.*" *Porson.* *φαιδρὸν, glistening*, is a more expressive epithet: *φαιδρωπὸν ὄμμα*, *Orest.* 891. *φαιδροῖσι τοισὶδ' ὄμμασι*, *Æsch. Ag.* 503.

1040. οὐκ ἂν δ., I shall not have the

λυποῦσαν, αὐτὴν δις τόσα κτᾶσθαι κακά;
 οὐ δῆτ' ἔγωγε· χαιρέτω βουλευμάτα.
 καὶ τοι τί πάσχω; βούλομαι γέλωτ' ὄφλειν, 1045
 ἐχθροὺς μεθεῖσα τοὺς ἐμοὺς ἀζημίους;
 τολμητέον τάδ'· ἀλλὰ τῆς ἐμῆς κᾶκης,
 τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενί.
 χωρεῖτε, παῖδες, εἰς δόμους· ὅτῳ δὲ μὴ
 δέμις παρεῖναι τοῖς ἐμοῖσι θύμασιν, 1050
 αὐτῷ μελήσει· χεῖρα δ' οὐ διαφθερῶ.

heart to commit the deed: thus possum is used in Latin: Virg. *Æn.* ix. 481. *tune, illa senectæ Sera meæ requies, potuisti linquere solam, Crudelis?*

1044. οὐ δῆτ' ἔγωγε, sc. δις τόσα κτῆσθαι κακά. "παύομαι βουλευμάτων as a var. lect. in D. Musgrave cites from the Schol. as a var. lect. παύομαι βουλευμάτων, but Junta has παύηται." Porson. See v. 960.

1045. τί πάσχω; what ails me? what am I about? see note on Hec. 1109. On γέλωτ' ὄφλειν, see v. 405.

1047. τολμητέον τάδ': the verbal often remains in the neuter, and takes its object in the accus. Orest. 759. οἷστέον τάδε: Phœn. 724. ἐξοιστέον γ' ἄρ' ὕπλα Καδμείων πόλει.

ἀλλὰ τῆς ἐ. κ. The interpretation of this and the following line is much disputed: I understand them thus: but (to think) of my weakness, in having even mentally given way to enervating scruples! On the use of the gen. in exclamations, see Hec. 655. The constr. of the infin. in expressing surprise and indignation is noticed by Prof. Monk on Alc. 848. ἀλλὰ σοῦ τὸ μὴ φράσαι, Κακοῦ τοσούτου δώμασιν προσκειμένου, but to think that you should have said nothing! where he cites, together with the passage in question, Aristoph. Nub. 818. τῆς μαρίας, Τὸ Δία νομίζειν, ὅντα τηλικουτοῦ: also by Bos. Ell. Gr. p. 501. and by Matthiæ Gr. Gr. § 542. who gives the following among other instances: Xen. Cyr. ii. 2, 3. ἐκεῖνος πάννυ ἀνιαιθεὶς εἶπε πρὸς αὐτόν· τῆς τύχης, τὸ ἐμὲ

νῦν κληθέντα δεῦρο τυχεῖν! that I should be sent for hither! Soph. Phil. 234. ὦ φίλτατον φώνημα· φεῦ τὸ καὶ λαβεῖν Πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν μακρῷ χρόνῳ! Here notice the collocation of the conjunction καὶ. Προέσθαι, as Elmsl. remarks, has the same meaning as ἀναλώσαι 326., and ρίψαι 1401. See Liddell's Lex.

1048. "φρενὸς L. Ald. See my note on 1106." Porson.

1049. ὅτῳ—μελήσει: this passage is well explained by the Schol.: ὅτῳ δὲ, φησὶν, οὐκ εὖσεβὲς φαίνεται παρῆναι τῷ φόνῳ τούτῳ, καὶ δέχεσθαι τοιαύτας θυσίας, οὗτος ἀπίτω. τοῦτο δὲ εἶπεν ὡς ὄντων θεῶν τινῶν χαιρόντων ἀνδροφονίᾳ, οἷον, Ἐρινύνων, Ἀρεῶς καὶ τινῶν ἐτέρων. Ὅμηρος· Ἄρες, Ἄρες βροτολογέ. τῷ δὲ αὐτῷ μελήσει συναπτέον τὸ μὴ παρῆναι. If any one thinks it impious to be present, to take part in my sacrifice, i.e. in the murder of my victims, that will be his concern, alluding probably to the chorus.

1051. χ. δ' οὐ διαφθ. A gloss in one MS. explains διαφθερῶ by μαλακίσω, in another by ἀμβλυνῶ: also χεῖρα by ὁρμήν: according to the latter we may translate thus: I will not change my purpose: this is a meaning frequently belonging to διαφθεῖρω: thus *Æsch.* Ag. 905. Γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ: Eur. Hipp. 391. Οὐκ ἔσθ' ὁποῖον φαρμάκῳ διαφθερεῖν Ἐμελλον, ὥστε τοῦμπάλιν πεσεῖν φρενῶν: Hec. 601. Ὅ δ' ἐσθλὸς, ἐσθλὸς, οὐδὲ συμφορὰς ὑποφύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' αἰεὶ.

ἄ, ἄ. μὴ δῆτα, θυμέ, μὴ σύ γ' ἐργάσῃ τάδε.
 ἔασον αὐτοὺς, ὦ τάλαν· φεῖσαι τέκνων·
 ἐκεῖ μεθ' ἡμῶν ζῶντες εὐφρανοῦσί σε.

μὰ τοὺς παρ' Αἴδην νερτέρους ἀλάστορας,
 οὗτοι ποτ' ἔσται τοῦθ', ὅπως ἐχθροῖς ἐγὼ
 παῖδας παρήσω τοὺς ἐμοὺς καθυδρίσαι.

1055

πάντως σφ' ἀνάγκη κατθανεῖν· ἐπεὶ δὲ χρῆ,
 ἡμεῖς κτενοῦμεν, οἵπερ ἐξεφύσαμεν.

πάντως πέπρωται ταῦτα, κοῦκ ἐκφεύξεται.

1060

καὶ δὴ 'πὶ κρατὶ στέφανος, ἐν πέπλοισί τε

The received interpretation is: *manum meam non corrumpam*, sc. *misericiordiā*: I will not unnerve, slacken, my hand.

1052. *θυμέ*. thus Antigone addresses her soul, in *Æsch.* S. c. Th. 1035. *τοιγὰρ δέλουσ' ἄκοντι κοινῶναι κακῶν, Ψυχῇ, θανόντι ζῶσα, συγγόνῳ φρενί.* On *μὴ σύ γε*, see *Hec.* 408.

1054. *ἐκεῖ*, viz. at Athens. This verse appears to Hermann to be out of place: it certainly does not well coincide with the three next verses; and would come in better after v. 1041. Bothe has inserted it after 1044.

1055. "*Παρ' Αἴδην* is proper only where there is the idea of motion. See *Soph. Œd. C.* 1552. *Eur. Alc.* 237. Read, therefore, *παρ' Αἴδην*." *Elmsl.* in *Mus. Crit.* i. p. 365. The origin of the error is explained in vv. 264. 953. *Hec.* 2. The accus. is, however, capable of vindication, if we understand *παρὰ* in the sense of *juxta*, by the infernal fiends, near, that is, which attend on Pluto: as in *Od. Γ.* 460. *νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν*, the young men in attendance upon him.

ἀλάστορας, *Schol.* τοὺς καταχθονίους· οὗς οὐκ ἔστι λαθεῖν. But *Blomf.* on *Æsch. Pers.* 983. deduces the word thus: "Ab ἄλη, *mentis error, delirium*, venit ἀλάζω, *decipio*, unde ἀλαζών, ὁ ἀπατεῶν καὶ κομπαστής (*Etym. M.*): ἀλάστωρ, qui in errorem perniciosum trahit: ἄλαστος, qui in errorem perniciosum inducitur."

1057. *καθυδρίσαι*: cf. 779. 1066. the same constr. occurs in *Hor. Od. i.* 26.

tristitiam et metus Tradam protervis in mare Creticum Portare ventis, i. e. *ut portent.*

1059. "Brunck has edited *κτενοῦμέν γ'* from *Lasc.*; but *Lascaris* below (1236.), where the same line used to occur, omits the particle. It is, I think, better away." *Porson.*

ἐξεφύσαμεν: φύω, and φυτεύω (v. 830.), are generally applicable to the male sex alone: therefore *Valck.* on *Phœn.* 34. objects even to the plur. φύσαντας, for *τεκόντας*, in the sense of *parents*: this however *Porson* defends by the passage before us; in which, since *Medea* uses the masculine gender (according to the rule noticed above 386.), it is not surprising that she should use a corresponding verb. Similarly the Latin verb *gigno* is capable of a double application: *Virg. Æn. i.* 618. *Tunc ille Æneas, quem Dardanio Anchisæ Alma Venus genuit?*

1060. "*πέπρακται* *Ald.* *πέπρωται* *E. L. P.*, as *Brunck* has edited." *Porson.* *Matthiæ* inclines to the reading *πέπρακται*, having this note: "Ut quod sentio dicam, *πέπρωται* de eo, quod homini fixum et constitutum est, usurpari non memini, quum de iis dicatur, quæ divinitus vel fati necessitate destinata sunt."

κοῦκ ἐκφ., and the opportunity shall not escape me: *Dem. Olynth. i.* p. 29. *Πέπεισμαι γὰρ ἐξ ὧν παρὼν καὶ ἀκούων σύννοδα, τὰ πλείω τῶν πραγμάτων ὑμᾶς ἐκπεφευγμένα τῷ μὴ βούλεσθαι τὰ δέοντα ποιεῖν.*

νύμφη τύραννος ὄλλυται· σάφ' οἶδ' ἐγώ.
 ἀλλ', εἶμι γὰρ δὴ τλημονεστάτην ὁδὸν,
 καὶ τούσδε πέμψω τλημονεστέραν ἔτι·
 παῖδας προσεῖπὲν βούλομαι· δότ', ὦ τέκνα,
 δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα.
 ὦ φίλτάτη χεῖρ, φίλτατον δέ μοι κára,
 καὶ σχῆμα, καὶ πρόσωπον εὐγενὲς τέκνων,
 εὐδαιμονοῖτον· ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδ᾽

1065

1063. Elmsl. punctuates the passage thus: 'Ἄλλ' εἶμι γὰρ δὴ τλημονεστάτην ὁδὸν, καὶ τούσδε πέμψω τλημονεστέραν ἔτι, Παιδας προσεῖπὲν βούλομαι: and again 1341. 'Ἄλλ' οὐ γὰρ ἂν σε μνηροῖς ὀνειδέσι δάκοιμι, τοῖονδ' ἐμπέφυκέ σοι δράσος, Ἐρβ', αἰσχροποιέ, καὶ τέκνων μαιφόνε. Cf. 1298. In such cases γὰρ is equivalent to ἐπεὶ, since. It is of frequent occurrence in Herodotus in this sense: thus i. 14. 'Ἄλλ' οὐδὲν γὰρ μέγα ἔργον ἂν αὐτοῦ ἄλλο ἐγένετο, βασιλεύσαντος δυνῶν δέοντα τεσσεράκοντα ἔτεα, τοῦτον μὲν παρήσομεν, τοσαῦτα ἐπιμνησθέντες. Sed enim is similarly used: Virg. *Æn.* i. 19. ii. 164. vi. 28.

1064. "Pierson, *Verisim.* p. 60. considers this line as spurious." Porson.

1066. "ἀσπάσασθε commonly. But *ἀσπάσασθαι* Musgr. from A. B. D. E. and thus X. Π. 1316. as Josias Mercerus also cites on Nonius Marcellus, v. *Cette*, [for *cedite*.] The words of Ennius in Nonius are these: 'Salvete optuma corpora, cette manus vestras measque accipite.' Presently *φίλτατον* τε Beck." Porson. To prove that δὲ is the correct reading, Elmsl. refers to the following instances from this play: 98. 131. 400. 765. 957. 1026. See the note on 966. Viger, p. 134. notices that the particles μὲν and δὲ are employed in the enumeration of things or persons, even when different, provided they have reference to the same subject: thus Soph. Phil. 530. ὦ φίλτατον μὲν ἡμᾶρ, ἥδιςτος δ' ἀνὴρ, φίλοι δὲ ναῦται. The particle μὲν is frequently omitted, as in the present passage and the others referred to by Elmsley.

Compare Virg. *Æn.* vi. 697. da jungere dextram, Da, genitor, teque amplexu ne subtrahe nostro.

1068. "Sæpe etiam σχῆμα, quod a Lat. et habitus oris et gestus appellatur, a Gallis maintien et contenance, quæ itidem a tenere, quod est ἔχειν, deducta esse constat. Eur. Med. 1068. ὦ φίλτάτη χεῖρ, φίλτατον δέ μοι στόμα, καὶ σχ." Steph. Thes. It will be observed that Stephens here adopts a reading στόμα, which is unnoticed by Porson, but which Elmsl. has introduced from a MS. in the Vatican Library. Comp. v. 1396.

1069. "εὐδαιμονοῖτον Lasc. less correctly." Porson. Elmsley (and after him Scholef.) has restored εὐδαιμονοῖτην, because, he contends, that the second and third persons of the dual number were alike. Monk assents to his opinion, Alc. 282. where he changes ὀρώτων into ὀρώτην: also Blomf., *Æsch.* Ag. 1178. This may be correct in Attic writers; but Dunbar (*Coll. Gr. Maj.* Add. 6.) shows that the principle will not apply to Homer: thus Il. Θ. 456. Οὐκ ἂν ἐφ' ὑμετέρων ὀχέων, πληγέετε κεραυνῷ, *Αψ ἐς Ὀλυμπον ἵκεσθον ἴν' ἀθανάτων ἕδος ἐστίν, where ἵκεσθον could not come in: and again, Il. Σ. 583. Ἐγκατα καὶ μέλαν αἶμα λαφύσσετον. Schæfer (*Schol. Apoll. Rh.* p. 146.) considers that the ancient Greeks formed the dual of the imperf., aorist, &c. indifferently in —ον, —ον, and —ην, —ην.

ἐκεῖ, sc. ἐν Αἴδου: Hec. 242. Ἐκεῖ δ' ἐν Αἴδου κείσομαι χωρὶς σθένος: Alc. 760. εἰ δέ τι κἀκεῖ Πλέον ἔστ' ἀγαθοῖς, τούτων μετέχουσ' Αἴδου νύμφη

πατήρ ἀφείλετ'· ὦ γλυκεῖα προσβολή,
 ὦ μαλθακὸς χρῶς, πνεῦμά δ' ἥδιστον τέκνων.
 χωρεῖτε, χωρεῖτ'· οὐκέτ' εἰμὶ προσβλέπειν
 οἷα τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.
 καὶ μανθάνω μὲν, οἷα δρᾶν μέλλω κακά·
 θυμὸς δὲ κρείστων τῶν ἐμῶν βουλευμάτων,
 ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς.

1070

1075

Χο. πολλάκις ἤδη διὰ λεπτοτέρων
 μύθων ἔμολον, καὶ πρὸς ἀμίλλας

παρεδρεύοις. Soph. Aj. 1372. Οὗτος δὲ
 κακεῖ κἀνθάδ' ὦν, ἐμοιγ' ὅμως Ἐχθι-
 στος ἔσται: here observe the oppo-
 sition between ἐκεῖ and ἐνθάδε as in
 the present passage. Τὰ ἐνθάδε, the
 enjoyments of this life. Compare
 Byron, Childe Harold, canto iv. st. 162.
 'But now a bride and mother—and
 now there.'

1071. ὦ μαλθακὸς χρ., the nomin.
 for the voc.: cf. v. 60. 1131.: Il. Γ. 77.
 Ζεῦ πάτερ,—Ἡέλιός δ', ὅς πάντ' ἐφορᾷς.
 For πνεῦμά δ' ἥδ., we might read πνεύ-
 μα δ' ἥδ., according to the observations
 on v. 1067.

1073. "οἷος in the expressions οἷός
 εἰμι or οἷός τ' εἰμι with the infin., is
 properly τοιοῦτός εἰμι, ὥστε, I am of
 such a kind, as: οἷός εἰμι and οἷός τ'
 εἰμι have usually this distinction, viz.
 that οἷός εἰμι signifies I am wont, and
 οἷός τ' εἰμι, I am able." Matth. Gr. Gr.
 § 479.

1074. "οἷα τολμήσω κακά edd. and
 most MSS. But C. E. Lasc. afford
 δρᾶν μέλλω, which is much better,
 instead of τολμήσω: and since this is
 approved by Grotius on Matth. xiv. 9.
 and Valck. Diatr. p. 21. I have so
 edited. What Chalcidius may have
 read (Plat. Tim. p. 274. ed. Meurs.)
 cannot be inferred from his version:
 'Nec me latet nunc, quam cruenta
 cogitem; Sed vincit ira sanitatem
 pectoris.' Gregorius Naz. frequently
 alludes to this passage X. Π. 595. 720.
 742. 875. but in general in such a
 manner that he affords no clue to the

reading which he found. In 1883.
 however he has, Καὶ συνιέls μὲν, οἷα
 τολμᾷς ἀφρόνας, from whence it is
 clear that he had τολμήσω in his MS.
 of the Medea. On the other hand, the
 following writers agree in giving δρᾶν
 μέλλω: Plut. de Vitioso Pudore, p.
 533. D. Clemens Alexandr. Strom. ii.
 p. 462. Lucian, pro Merc. Cond. T. i.
 p. 717. Galen, de Dogm. Hippocr. et
 Plat. iii. 2. iv. 5. 10. Synesius, de
 Regno, p. 11. A. Hierocles, in Aur.
 Carm. ed. Needham, p. 60. Arrian, in
 Epict. i. 28. Simplicius, in Epict. § 4.
 10. 11. in Categor. p. 61. a. 18. ed. Bas.
 1551. Aleinous, de Doctr. Plat. c. 24.
 Aristides, T. iii. p. 709. (ii. p. 413.
 Jebb.) ὥσπερ οἱ ἐν ταῖς τραγωδίαις
 εἰδέναι μὲν φάσκοντες ἂν δράσουσι κακά,
 αὐτῶν δὲ κρατεῖν οὐ δύνασθαι. The
 words that Ovid assigns to Medea will
 immediately occur: 'Video meliora
 proboque, Deteriora sequor.' Porson.
 Eur. Hipp. 382. Τὰ χρήστ' ἐπιστά-
 μεσθα, καὶ γιγνώσκουμεν, Οὐκ ἐκπονοῦ-
 μεν δ'.

1075. But passion gets the better of
 the wiser suggestions of my mind, is
 master of my plans. See Horace Od.
 i. 16.

1077. διὰ λ. μ. ἔμολον: cf. 868. also
 the commencement of a chorus in Alc.
 983. Ἐγὼ καὶ διὰ μούσας Καὶ μετάρ-
 σιος ἦξα, καὶ Πλείστον ἀψάμενος λόγων,
 Κρεῖσσον οὐδὲν Ἀνάγκας Εὐρον.

ἀμίλλας—μείζους, disputations or
 arguments of a higher kind: so 546.
 ἄμιλλαν λόγων.

ἤλθον μείζους, ἢ χρὴ γενεᾶν
 θῆλυν ἐρευνᾶν· ἀλλὰ γὰρ ἔστιν
 μοῦσα καὶ ἡμῖν, ἢ προσομιλεῖ
 σοφίας ἔνεκεν· πάσαισι μὲν οὐ·
 παῦρον γὰρ δὴ γένος ἐν πολλαῖς
 εὖροις ἂν ἴσως
 οὐκ ἀπόμουσον τὸ γυναικῶν.

1080

1085

1079. "Thus Lasc. Ald. μείζους ἤλθον Brunck: ἢ for εἰ A. alone. Aristophanes Lysistr. 1126. ridicules this passage: Ἐγὼ γυνὴ μὲν εἰμι, νοῦς δ' ἔνεστί μοι· Αὐτὴ δ' ἑμαυτῆς οὐ κακῶς γνώμης ἔχω· Τοὺς δ' ἐκ πατρός τε καὶ γεραιτέρων λόγους Πολλοὺς ἀκούσας, οὐ μεμούσμαι κακῶς· where the reading which Suidas has preserved under Μουσῳθῆναι, μοῦσα δ' ἔνεστί μοι, is exceedingly good, but would be better by reading, μοῦσα δ' ἔστι μοι." Porson. Elmsley notices that the reading which Brunck has adopted is objectionable on this principle: that Sophocles and Euripides rarely suffer a dactyl to occupy the second foot of an anapestic dipodia, unless a dactyl precede: as 361. ἡ δόμον, ἢ χθόνα σωτήρα κακῶν. For the same reason the readings which Porson has given in v. 1083. 1395. are better than those in Aldus.

1080. Θῆλυν for θηλείαν: cf. 361. and see note on Hec. 653.

"γὰρ ἔστι Lasc. Ald." Porson. He is not however consistent in his accentuation: for in Hec. 743. he has edited: ῥάδιον γὰρ ἔστί σοι: and in Phœn. 959. οὐ γὰρ ἔστιν ἥθεός.

1081. ἀλλὰ γὰρ ἔστιν Μοῦσα καὶ ἡμῖν, but yet there is a spirit of inquiry even among us: Plato, Crat. p. 406. Τὰς δὲ Μοῦσας τε καὶ θλῶς τὴν μουσικὴν, ἀπὸ τοῦ μῶσθαι, ὡς εἰπαι, καὶ τῆς ζητήσεώς τε καὶ φιλοσοφίας τὸ ὄνομα τοῦτο ἐπωνόμασε. Schol. Μοῦσα ἀντὶ τοῦ φρόνησις, παιδεύσις, πρὸς τὸ δύνασθαι διακρίνειν τὰ ἀνθρώπινα.

1083. "παῦρον δὴ γένος ἐν πολλαῖς Ald. and most edd.: πολλαῖςιν γ', is more worthy of Heath than Bentley

[on Phalaris, p. 156.]. From the reading in A. B. D. Lasc. παῦρον δὲ δὴ γένος ἐν πολλαῖς (for so I think that MSS. have, not πολλαῖσιν) Musgrave conjectures, and Brunck has adopted, παῦρον τόδε δὴ. But this seems rather too abrupt, and the conjunction in κοῦκ (as in most edd. and MSS.) out of place, for which Reiske properly has οὐκ. For δὲ therefore I have substituted γὰρ, which is not an uncommon change, although, I confess, δὲ is more frequently corrupted into γὰρ, than the contrary. An uncertain tragic writer in Stobæus de Rer. Nat. p. 126. ed. Grot. Δίκης γὰρ ἐξέλαμψ' ἐναίσιον φάος. Thus Grotius for Δίκας δ'. The same in Florileg. p. 147. has restored to Euripides τὸ γὰρ ἐπικεικὲς for τὸ δ' ἐπικεικὲς, and similarly to other poets in other places." Porson. Elmsley thus corrects this passage: Παῦρον δὲ γένος (μίαν ἐν πολλαῖς Εὖροις ἂν ἴσως) Οὐκ ἀπόμουσον τὸ γυναικῶν: the insertion of μίαν he vindicates by Eur. Heracl. 328. ἓνα γὰρ ἐν πολλοῖς ἴσως Εὖροις ἂν, ὅστις ἔστι μὴ χείρων πατρός. The following is the paraphrase of the Schol. on this portion of the Chorus: Πολλάκις, φησὶ, κατ' ἑμαυτὴν ἐλογισάμην, καὶ δι' ἀκριβεστέρων λογισμῶν προῆλθον αὐτὴ πρὸς ἑμαυτὴν ἀμειλλομένη καὶ ζητοῦσα, εἰ δυνατόν καὶ τῇ γυναικεῖα φύσει ἐρευνᾶν τὰ τοῦ βίου πράγματα, καὶ εἰδέναι, τί μὲν ἀνθρώποις καλὸν, τί δ' οὐ· καὶ λογισαμένη εὗρον, ὅτι μέτεσσι γυναιξὶ σοφίας, καὶ τῆς τῶν ἀνθρώπων πραγμάτων καταλήψεως, οὐ πάσαις, ἀλλ' ὀλίγαῖς, ὧν οὐσα μία καὶ αὐτὴ τυγχάνω.

καὶ Φημί βροτῶν, οἵτινές εἰσιν
 πάμπαν ἄπειροι, μὴδ' ἐφύτευσαν
 παῖδας, προφέρειν εἰς εὐτυχίαν
 τῶν γειναμένων·

οἱ μὲν γ' ἄτεκνοι, δι' ἀπειροσύναν
 εἴθ' ἡδὺ βροτοῖς, εἴτ' ἀνιαρὸν
 παῖδες τελέθουσ', οὐχὶ τυχόντες,
 πολλῶν μόχθων ἀπέχονται.

οἷσιν δὲ τέκνων ἐστὶν ἐν οἴκοις
 γλυκερὸν βλάστημ', ἐσορῶ μελέτη
 κατατρυχομένους τὸν ἅπαντα χρόνον·
 πρῶτον μὲν ὅπως θρέψουσι καλῶς,
 βίότον θ' ὁπόθεν λείψουσι τέκνοις·
 ἔτι δ' ἐκ τούτων, εἴτ' ἐπὶ φλαύροις,

1090

1095

1086. Cf. Alc. 903. Ζηλῶ δ' ἀγά-
 μους ἀτέκνους τε βροτῶν.

1087. ἄπειροι, sc. παίδων: 670. λέ-
 χους ἄπειρος.

1088. προφ.—τῶν γειναμένων, sur-
 pass parents in happiness: Herod. v. 28.
 Ἡ Νάξος εὐδαιμονίῃ τῶν νήσων προέ-
 φερε: vi. 127. πλούτῳ καὶ εἰδεῖ προ-
 φέρων Ἀθηναίων. In this sense ὑπερ-
 φέρειν, ὑπερβάλλειν, προὔχειν are more
 usual, which are also construed with a
 gen. On the meaning of εἰς, see v. 266.

1090. "οἱ μὲντ' ἄτεκνοι, edd. MSS.
 an elision which is not admissible. I
 have adopted οἱ μὲν γ' from Reiske's
 conjecture. But since the particles
 μὲν γε are very seldom united by the
 tragedians, I would not object to the
 erasure of τ'. A passage of Agathon in
 Aristot. Rhet. ii. 19. should perhaps
 be read thus: Καὶ μὴν τὰ μὲν γε χρὴ
 τέχνην πράσσειν· τὰ δὲ ἡμῖν ἀνάγκη
 καὶ τύχῃ προσγίγνεται. But the prin-
 ciple of that passage is rather different.
 [See Hec. 1206.] See my note on
 Phoen. 1638." Porson.

1091. εἴθ' ἡδὺ—παῖδες. "The adj.
 as a predicate, not as an epithet, of
 things and persons, often stands in the
 neut. sing., although the subject is

masc. or fem. or in the plur. II. B. 204.
 Οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος
 ἔστω. Herod. iii. 36. σοφὸν δὲ ἡ προ-
 μηθῆ. Eur. Herc. F. 1295. κεκλημένῳ
 δὲ φωτὶ μακαρίῳ ποτὲ Αἰ μεταβολαὶ
 λυπηρόν." Matth. Gr. Gr. § 437. Eur.
 Hipp. 365. ἡδὺ γὰρ φίλος Κἄν νυκτὶ
 λεύσσειν: where Monk remarks that
 Eurip. is particularly fond of this idiom.
 See above, v. 924.

ἀνιαρὸν. Porson on Phoen. 1334.
 observes, that ἀνία or ἀνίη sometimes
 lengthens, sometimes shortens the pe-
 nult.: that the verb ἀνιάω or ἀνιάζω
 generally lengthens the second syllable
 in Epic poets, and also in Soph. Ant.
 319.: that ἀνιῶ in Aristoph. thrice
 shortens the penult., and once lengthens
 it, Eq. 348.: that the second syllable
 in ἀνιαρὸς is always shortened in Eurip.
 and Aristoph., and lengthened in Soph.
 Antig. 316.; but that the third syllable
 is always long.

1097. "θρέψουσι for θρέψωσι is
 edited by Brunck, of which he has
 given notice at v. 324." Porson. "Ὅπως
 here signifies how, not that.

1099. ἔτι δ' ἐκ τούτων, and still
 more after all this. Schol. τρίτον ἐπὶ
 τούτοις: see Hec. 903.

- εἴτ' ἐπὶ χρηστοῖς 1100
 μοχθοῦσι, τόδ' ἔστιν ἄδελον.
 ἐν δὲ τὸ πάντων λοίσθιον ἤδη
 πᾶσιν κατερῶ θνητοῖσι κακόν·
 καὶ δὴ γὰρ ἄλις βίοτόν θ' εὖρον,
 σώματά θ' ἤβην εἰσῆλθε τέκνων, 1105
 χρηστοί τ' ἐγένοντ'· εἰ δὲ κυρήσει
 δαίμων οὗτος, φροῦδος ἐς Αἴδαν
 θάνατος προφέρων σώματα τέκνων.
 πῶς οὖν λύει πρὸς τοῖς ἄλλοις
 τήνδ' ἔτι λύπην ἀνιαροτάτην 1110

1100, 1101. "Bentley [on Phalaris, p. 156.] has rightly arranged these verses, which were incorrectly marked out in some edd. Lasc. and Ald. give them unbroken. In v. 1099. φαύλοις A. corruptly." Porson.

1102. Schol. ἐν δὲ τὸ πάντων τῶν κακῶν τελευταῖον βούλομαι πᾶσιν ἀνθρώποις ἐξειπεῖν.

1104. καὶ δὴ γὰρ, for suppose, granted that they have obtained a competence: see v. 387.: also on the position of the particle τε, see 750. Heath conjectures βίοντος: but ἄλις is not always followed by a gen.: thus Hel. 588. λύπας ἄλις ἔχων ἐλήλυθα: unless λύπης be the true reading: or ἄλις may be connected with the verb: as Hipp. 932. ἀλλ' ἔμπας ἔφερε κακὸν ἄλις: he bore his trouble well enough. See Hec. 278. 394. Thus satis in Latin: Auct. ad Herenn. i. init. Etsi negotiis familiāribus impediti, vix satis otium studio suppeditare possumus.

1105. "σώματ' ἐς ἤβην ἤλυθε τέκνων Lasc. and thus A. with the exception of σώματ' τ'. Ald. σώματά τ' ἐς ἤβην ἤλυθε τέκνων. On account of the metre I have altered the situation of the preposition, and have made an ἀναστροφὴ, similar to that in v. 105." Porson. Brunck and Elmsl. adopt the reading, σώματ' τ' ἐς ἤβην ἤλυθε τέκνων, to which certainly there seems no objection, since the sing. and plur. are used in-

differently by the poets: Phœn. 1368. ἐπεὶ δὲ χαλκείος σῶμ' ἐκοσμήσανθ' ὅπλοις Οἱ τοῦ γέροντος Οἰδίπου νεανίαι. See below v. 1138.

1106. "κυρήσαι L. In MSS. of all ages it is frequently the case that the vowels I and Υ are marked with two dots, and this is observable throughout the edition of Lascaris. But these minutiae I do not notice, except when I transcribe the words for another reason. I observe the same rule in the marks for punctuation. For MSS. are of no authority in this particular, and generally place the stops very erroneously." Porson.

εἰ δὲ κυρήσει δ. οὗτος κ. τ. λ., yet if this fortune should befall them, (there is) sudden death sweeping off their children to the grave: on φροῦδος, see Hec. 159. The verb ἔστι is often understood with this and other adjectives: hence it would seem that θ. φρ. [ἔστι] προφέρων is for προφέρει.

1108. προφέρων εἰς Αἴδαν: Schol. ἀρπάζων: it occurs in the same sense and with the same construction in Il. Z. 346. "Ὡς μ' ὕφελ' ἡματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, Οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα Εἰς ὄρος, ἢ εἰς κῆμα πολυφλοίσβοιο θαλάσσης. See also Il. P. 121. Od. T. 64.

1109. λύει for λυσιτελεῖ: see 566. πρὸς τοῖς ἄλλοις, in addition to other troubles: see Hec. 849.

παίδων ἔνεκεν

Δηητοῖσι θεοὺς ἐπιβάλλειν.

Μη. φίλαι, πάλαι τοι προσμένουσα τὴν τύχην,
καραδοκῶ τάκειῖθεν οἷ προδῆσεται.
καὶ δὴ δέδορκα τόνδε τῶν Ἰάσονος
στείχοντ' ὀπαδῶν, πνεῦμά τ' ἡρεθισμένον
δείκνυσιν, ὥς τι καινὸν ἀγγελεῖ κακόν.

1115

ΑΓΓΕΛΟΣ.

ὦ δεινὸν ἔργον παρανόμως εἰργασμένη

Μῆδεια, φεῦγε, φεῦγε, μήτε ναῖαν

λιποῦς' ἀπήνην, μήτ' ὄχον πεδοστιδῆ.

1120

Μη. τί δ' ἄξιόν μοι τῆσδε τυγχάνει φυγῆς;

1113. Elmsl. has edited πάλαι δὴ, such being the usual idiom: Æsch. Prom. 977. ὧπται πάλαι δὴ καὶ βεβούλευται τάδε. Soph. Œd. C. 1627. ὦ οὗτος, οἷτος Οἰδίπους, τί μέλλομεν χωρεῖν; πάλαι δὴ τὰπὸ σοῦ βραδύνεται: Phil. 806. Ἄλγῳ πάλαι δὴ τὰπὶ σοι στένων κακά.

1114. *καραδοκῶ*, I am anxiously anticipating: on the look out, as it were, with head extended, with outstretched neck.

οἷ προσ. Alc. 783. τὸ τῆς τύχης γὰρ ἀφανὲς οἷ προδῆσεται. A prose-writer, Elmsl. remarks, would have said ὅποι προσ, the subject being one of uncertainty: in a sentence of this kind, τὸ τῆς τύχης γὰρ φανερόν, οἷ προδῆσεται, οἷ would be correctly used: thus the Greeks say οἶδα σε, ὅς εἶ, but οὐκ οἶδά σε, ὅστις εἶ, or τίς εἶ.

1115. "The common reading is καὶ τοι, and thus X. Π. 123. where τοι seems to have proceeded from v. 1113.: καὶ δὴ A. Flor. Lasc.: Valck. on Hipp. 1151. prefers καὶ μὴν." Porson. "At καὶ μὴν usurpatur, ubi opportune quis, sed subito, antequam expectaveris, advenit; hic vero Medea jampridem expectaverat nuntium." Matth. See Hec. 216.

τόνδε for ὦδε or δεῦρο: see Hec. 53.

Hipp. 1146. Καὶ μὴν ὀπαδὸν Ἰππολύτου τόνδ' εἰσορῶ Σπουδῇ σκυθρωπὸν πρὸς δόμους ὁρμώμενον.

1116. "πνεῦμά γ' ἡρεθισμένον" thus Musgrave, deceived by an erroneous punctuation. I have altered it, and for δείκνυσιν δ', as Ald. and X. Π. 126. have, I have given δείκνυσιν from A. B. D. L. ἡρεσθιμένον L. ὀπαδὸν Lasc." Porson.

1119. ναῖαν λιπ. ἀπ. Schol. εἴτε διὰ νεῶς, εἴτε δι' ὀχήματος, εἴθ' ὀπωσοῦν φεῦγε. Λιποῦσα for παραλιποῦσα, neglecting to avail yourself of: "omittens: Iph. T. 617. ἀλλ' ὦν γε δυνατόν οὐδ' ἐγὼ λείψω χάριν, i. e. παραλείψω." Matth.

ναῖαν ἀπ. "Soph. Trach. 658. πολὺ κωπον ὀχημα ναός. Æsch. Prom. 466. Θαλασσόπλαγκτα δ' οὐτὶς ἄλλος ἀντ' ἐμοῦ Δινόπτερ' εὗρε ναυτίλων ὀχήματα." Elmsl. By a similar metaphor Virgil, Æn. vi. 1. says, classique immittit habenas.

1121. τί δ' ἄξιόν μοι κ. τ. λ.; what happens worthy of (i. e. requiring) this hasty departure from me? ἄξιος is construed with a dat. of the person and an accus. of the thing: see Porson, Hec. 309. Eur. Or. 1326. τί δ'; ἄξι' ἡμῶν τυγχάνει στεναγμάτων.

- Αγ. ὄλωλεν ἡ τύραννος ἀρτίως κόρη,
Κρέων θ' ὁ φύσας, φαρμάκων τῶν σῶν ὕπο.
Μη. κάλλιστον εἶπας μῦθον, ἐν ᾧ εὐεργέταις
τολοιπὸν ἤδη καὶ φίλοις ἐμοῖς ἔσει. 1125
Αγ. τί φῆς; φρονεῖς μὲν ὀρθά, κοῦ μαίνει, γύναι,
ἥτις, τυράννων ἐστίαν ἠκισμένη,
χαίρεις κλύουσα, κοῦ φοβεῖ τὰ τοιάδε;
Μη. ἔχω τι καὶ γὰρ τοῖσδε σοῖς ἐναντίον
λόγοισιν εἰπεῖν· ἀλλὰ μὴ σπέρχου, φίλος, 1130
λέξον δ' ὅπως ὥλοντο· δις τόσον γὰρ αὖ
τέρψειας ἡμᾶς, εἰ τεθνᾶσι παγκαάκως.
Αγ. ἐπεὶ τέκνων σῶν ἦλθε δίπτυχος γονῇ
ξὺν πατρὶ, καὶ παρῆλθε νυμφικοὺς δόμους,
ἦσθημεν, οἷπερ σοῖς ἐκάμνομεν κακοῖς, 1135
δμῶες, δι' ὧτων δ' εὐθύς ἦν πολὺς λόγος,
σὲ καὶ πόσιν σὸν νεῖκος ἐσπεῖσθαι τὸ πρὶν.
κυνεῖ δ' ὁ μὲν τις χεῖρ', ὁ δὲ ξανθὸν κάρα

1125. τολ. ἤδη. "The tragic writers often add ἤδη: Soph. *Cd.* C. 1619. τὸ λοιπὸν ἤδη τὸν βίον διάζετον: Trach. 81. τὸ λοιπὸν ἤδη βίον εὐαίων' ἔχειν: 168. τὸ λοιπὸν ἤδη ζῆν ἀλυπτήτω βίῳ. Eur. Andr. 1259. τὸ λοιπὸν ἤδη δεὸς ξυνοικήσεις δεῶ." Elmsl.

1126. φρονεῖς μὲν ὀρθά; are you in your right senses? μὲν is found as an interrogative above, 674. Θέμις μὲν ἡμᾶς χρησμὸν εἰδέναι δεοῦ; "Eur. Ioa. 522. Εἰ φρονεῖς μὲν, ἢ σ' ἔμνηε δεοῦ τις, ὃ ξένη, βλάδῃ;" Elmsl.

1127. οἰκίαν for ἐστίαν A. Fl. ἠκισμένην A. B. Fl. L. which is not inelegant, but the received reading is better." Porson. The perfect pass. is frequently used in a middle sense: cf. 295. ἐσπεῖσθαι 1137. Matth. Gr. Gr. p. xlvii.

1128. χαίρεις κλ. "Verbs which indicate any emotion of the mind, as to rejoice, to be indignant, vexed, ashamed, to repent, &c. take in the participle the object or operative cause, which in Latin is expressed by *quod*, or by the accus. with the infin. Eur. Hipp. 7. ἔνεστι γὰρ δὴ κὰν δεῶν γένει τὸδε Τι-

μώμενοι χαίρουσιν ἀνθρώπων ὕπο. Soph. Phil. 879. ἤδομαι μὲν σ' εἰσιδών: 1021. σὺ μὲν γέγηθας ζῶν." Matth. Gr. Gr. § 551. See above 884. Porson Or. 1524.

1130. μὴ σπέρχου, Schol. μὴ σπεῦδε, Anglicè, be not hasty. "Φίλος; ironically, as Il. Φ. 106. Ἄλλὰ, φίλος, δάναε καὶ σὺ τίη ὀλοφύρεαι αὖτως;" Elmsl.

1131. "λέξον δὲ πῶς Ald. λέξον δ' ὅπως A. Flor. Lasc. ὥλοντο Lasc." Porson.

1135. "ἦσθημεν Lasc. which, if changed into ἦσθήμεθ', might afford some meaning. But it seems to be a mere error of the press." Porson.

1137. ἐσπεῖσθαι τὸ πρὶν νεῖκος, had made up your former quarrel: σπένδω actively signifies to pour out a libation. σπένδομαι in the middle, to perform a libation mutually, as in making treaties, &c. hence to ratify a treaty, to enter into an engagement generally, to contract a friendship, to terminate a disagreement, &c.

1138. "Here and also in 1204. Lasc.

παίδων· ἐγὼ δὲ καὐτὸς, ἡδονῆς ὕπερ
 στέγας γυναικῶν ξὺν τέκνοις ἅμ' ἐσπόμεν.
 δέσποινα δ', ἦν νῦν ἀντὶ σοῦ θανυμάζομεν,
 πρὶν μὲν τέκνων σῶν εἰσιδεῖν ξυνωρίδα,
 πρόθυμον εἶχ' ὀφθαλμὸν εἰς Ἰάσονα·
 ἔπειτα μέντοι προῦκαλύψατ' ὄμματα,
 λευκὴν τ' ἀπέστρεψ' ἔμπαλιν παρηίδα,
 παίδων μυσαχθεῖς· εἰσόδους· πόσις δὲ σὸς
 ὀργὰς τ' ἀφήρει καὶ χόλον νεάνιδος,
 λέγων τὰδ'· οὐ μὴ δυσμενὲς ἔσει φίλοις,

1140

1145

and Ald. have *κύνει*, a common error, which Brunck has corrected; and therefore I am surprised that he should raise so many difficulties in similar cases. In Soph. Phil. 371. *πλησίον γὰρ ὧν κυρεῖ*, he has changed without any reason into *πλησίον γὰρ ἦν κυρῶν*. In Trach. 767. *ιδρὼς ἀνῆει χρωτὶ καὶ προσπτύσσετο*, read *προσπτύσσεται*. Eur. Alc. 181. *κυνεῖ δὲ προσπιτυῖσα*, *πᾶν δὲ δέμνιον Ὀφθαλμοτέγκτω δέυεται πλημμυρίδι· κύνει* Lasc. Ald." Porson. *Κύνει* would be the imperf. without the augment, which is never omitted in Attic Greek: see Porson Hec. 578. The present in an imperfect or past sense is of constant occurrence: see below 1158. Hec. 641.

δ μέν τις. "This pleonasm is frequent in Attic writers. Hec. 263. *εἴτα δῆτ' ὀγκούμεθα*, 'Ο μέν τις ἡμῶν πλουσίοις ἐν δώμασιν, 'Ο δ' ἐν πόλιναις τίμιος κεκλημένος. Below 1174. *tis* is omitted." Elmsl.

1140. (εἰς) στέγας γυν.: see v. 12. 916. "The Grecian women seldom or never appeared in strange company, but were confined to the most remote parts of the house. For this purpose the houses of the Greeks were usually divided into two parts, in which the men and women had distinct apartments assigned them. The part in which the men lodged was towards the gate, and called *ἀνδρῶν* or *ἀνδρωνίτις*: that assigned to the women was termed *γυναικῶν* or *γυναικωνίτις*, and was the

most remote part of the house, and behind the *αὐλή*, before which were other apartments, denominated *πρόδομος* and *προαύλιον*." Robinson's *Antiq. of Greece*, p. 470.

1141. *θανυμάζομεν*: "to whom we now look up. Iph. T. 1214. *ὡς εἰκότως σε πᾶσα θανυμάζει πόλις*: El. 84. *μόνος δ' Ὀρέστην τόνδ' ἐθαύμαζες φίλων*." Elmsl. See Hec. 329.

1142. *ξυνωρίδα*: properly a pair of horses yoked to a chariot; but used for a pair in general: Phœn. 1092. *Ζῆ σοι ξυνωρίς εἰς τόδ' ἡμέρας τέκνων*, Schol. *ἡ δυνάς*. *Ζεύγος* is in like manner applied to persons: Herc. F. 451. *ἀγόμεθα ζεύγος οὐ καλὸν νεκρῶν*.

1144. *προῦκαλύψατ'* Elmsl. without the breathing: also *πrounnépω* 352. *πrouðōkas* 489. *πrouthēkas* 546. *πrouχonta* 677.

1146. *μυσαχθεῖσα*, *disgusted at*: *μυσάττομαι* does not occur in the other tragedians: Xen. Cyrop. i. 3, 5. *Ἀλλὰ καὶ σε, φάναι τὸν Κύρον, μυσαττόμενον ταῦτα τὰ βρώματα ὀρῶ*.

1147. *ὀργὰς τ' ἀφ.*, *endeavoured to appease the wrath*: see 457. "Brunck from the MS. A. has erased τ' and edited *νεάνιδος χόλον*: neither of which is any improvement on the received text." Porson.

1148. *οὐ μὴ δυσμενὲς ἔσει φ.*, *be not ill-disposed towards those who are friendly to you*: on the construction of the particles *οὐ μὴ* with the fut., see v. 726. Elmsley alters the punctuation

- παύσει δὲ θυμοῦ, καὶ πάλιν στρέψεις κára,
 φίλους νομίζουσ', οὓσπερ ἂν πόσις σέθεν. 1150
 δέξει δὲ δῶρα, καὶ παραιτήσῃ πατρός
 φυγὰς ἀφεῖναι παισὶ τοῖσδ', ἐμὴν χάριν.
 ἢ δ', ὡς ἐσεῖδε κόσμον, οὐκ ἠνέσχετο,
 ἀλλ' ἦνεσ' ἀνδρὶ πάντα· καὶ πρὶν ἐκ δόμων
 μακρὰν ἀπείναι πατέρα καὶ παῖδας σέθεν, 1155
 λαβοῦσα πέπλους ποικίλους ἡμπέσχετο·
 χρυσοῦν τε θείσα στέφανον ἀμφὶ βοστρύχοις,
 λαμπρῷ κατόπτρῳ σχηματίζεται κόμην,
 ἄψυχον εἰκὼ προσγελῶσα σώματος.
 καῖπειτ' ἀναστᾶσ' ἐκ θρόνων διέρχεται 1160
 στέγας, ἀδρὸν βαίνουσα παλλευκῶ ποδὶ,

of this passage by placing a comma after *σέθεν*, and a note of interrogation after *χάριν*. The phrase *οὐ μὴ δ. ἔσει*; literally signifies, *will you not be not-ill-natured?* which is equivalent to *οὐκ εὐμενὴς ἔσει*; *will you not be good-natured?* For on the particle *μὴ* the three words *δυσμενὴς ἔσει φ.* are alone dependent; but *οὐ* affects the entire sentence down to *χάριν*, and thus communicates an imperative sense also to the futures *παύσει*, *στρέψεις*, *δέξει*, *παραιτήσῃ*. Monk assents to Elmsley's reasoning, and therefore edits in Hipp. 213. *Οὐ μὴ παρ' ὅχλῳ τάδε γηρύσει*; interrogatively.

1150. *οὓσπερ ἂν π. σέθεν*, sc. *νομίξῃ φίλους*: see Monk, Hipp. 655.

1152. (*εἰς*) *ἐμὴν χ.*: see Bos, Ell. Gr. p. 426.

1153. *οὐκ ἠνέσχετο*, in its middle sense, *could not contain herself*, from impatience to possess the proffered ornaments: Hipp. 685. *σὺ δ' οὐκ ἀνέσχου*. Aristoph. Nub. 1363. 1377. Virg. *Æn.* ii. 534. On the augm. in this tense, see Porson's Suppl. init. Matth. Gr. Gr. p. 210.

1154. *ἦνεσ' ἀνδρὶ πάντα*, assented to her husband in every thing, acquiesced in his wishes: see Monk on Alc. 2. Hipp. 37. who notices that the fut. of this verb in Homer is *αἰνέσω*, but in the tragic writers always *αἰνέσω*.

1155. *πατέρα καὶ π. σέθεν*, the father, i. e. Jason, and your children. Elmsl. remarks that *πατέρα σὺν τέκνοις σέθεν*, or *τέκνα καὶ πόσιν σέθεν* would have been a clearer mode of expression than that which Euripides has employed.

1156. *ἡμπέσχετο*. Elmsl. has edited *ἡμπίσχετο*, i. e. *ἡμπί-σχετο*, from *ἀμ-πέχω*, on the principle that this verb takes its augment in the beginning, not the middle; as from *ἀμφιέννυμι*, a verb of similar signification, comes *ἡμφίεσα*, *ἡμφίεσμαι*: see Matth. Gr. Gr. § 232. Moreover, with the exception of this passage, *ἡμπίσχων* is always used for the aor. in the Attic poets. Perhaps the reading should be *ἡμπείχeto*, the imperfect, which suits the sense better. See Liddell.

1157. "*χρυσοῦν τιθεῖσα* Ald. *τεθεῖσα* Lasc. *τε θεῖσα* all the Paris MSS. and the Flor. as Barnes has edited. [Elmsl. prefers *χρύσειον*.] Lib. P. *βοστρύχους*: [cf. 783. 976.]" Porson.

1159. "*εἰκὼ* L. The various reading *προσβλέπονσα*, which the Schol. notices, is tame." Porson. "The Attics particularly declined nouns in *ὦν*, *όνος*, in *ὦ*, *οὖς*, e. g. *χελιδῶν*, *-οὖς*, for *χελιδῶν*, *-όνος*: *ἀηδῶν*, *Γοργῶν*, *εἰκῶ*. This also happened in the Ionic dialect; *εἰκῶ* occurs in Herod. vii. 69." Matth. Gr. Gr. § 88.

1161. Eur. Tro. 820. *χρυσέαις ἔν*

δώροις ὑπερχαίρουσα, πολλὰ πολλάκις
 τένοντ' ἐς ὀρθὸν ὄμμασι σκοπούμενη.
 τούνθ' ἐνδε μέντοι δεινὸν ἦν δέαμ' ἰδεῖν.
 χροιάν γὰρ ἀλλάξασα, λεχρία πάλιν
 χωρεῖ τρέμουσα κῶλα, καὶ μόλις φθάνει,
 [θρόνοις ἐμπεσοῦσα] μὴ χαμαὶ πεσεῖν.
 καὶ τις γεραιὰ προσπόλων, δόξασά που
 ἦ Πανὸς ὀργὰς, ἦ τινὸς θεῶν μολεῖν,

1165

οἰνοχόαις ἄδρὰ βαίνων: this is expressed in Æsch. Pers. 1073. by the compound ἀεροβάτης, an epithet of the Persians.

1163. τένοντ' ἐς ὀρθόν: viewing herself (even) to the straightened sinew or tendon of her foot, i. e. from head to foot; or the foot was held out straight in order to display to advantage the flowing πέπλος. Some commentators interpret τένοντα the neck: Elmsley, Scholefield, Blomfield, more properly as above. Elmsley cites Eur. Bacch. 933. ΔΙ. Ζῶναί τέ σοι χαλῶσι, κοῦχ ἐξῆς πέπλων Στολίδες ὑπὸ σφυροῖσι τειννοσιν σέθεν. ΠΕ. Κάμολ δόκοῦσι παρά γε δεξιὸν πόδα. Τούνθ' ἐνδε δ' ὀρθῶς παρὰ τένοντ' ἔχει πέπλος, i. e. παρὰ τὸν ἀριστερὸν πόδα. Phœn. 42. πᾶλοι δέ νιν Χηλαῖς τένοντας ἐξεφοίνισσον ποδῶν.

1164. Cf. 1199. Eur. Bacch. 759. Οὐπερ τὸ δεινὸν ἦν δέαμ' ἰδεῖν, ἀναξ.

1165. "Λέχριος, oblique. 'From λέλεχα p. of λέγω, I make to repose. For one who bends himself, seems as if he meant to lie on the ground.' Damm. Lucretius has *tecta cubantia*, which Fac. explains, *quæ in latus pendet*. (*Ustica cubantis*, Hor. Od. i. 17, 11.)" Valpy's Lex. of the Fundamental Words of the Greek Language. "If grammarians are to be attended to, this word is synonymous with πλάγιος: ἀσθενής would be more suitable (weak, tottering)." Elmsl. on Soph. Œd. C. 195.

1166. μόλις φθάνει—πεσεῖν. Schæfer and Matthæ, Gr. Gr. § 553. rightly erase the commas in this sentence: φθάνει is to be construed with the par-

ticle ἐμπεσοῦσα: with difficulty she throws herself soon enough into a seat, so as not to fall on the ground: "Locutio autem e duobus mixta: μόλις φθάνει θρόνοις ἐμπεσοῦσα, ἢ χαμαὶ πεσεῖν, and ὥστε μὴ χ. π." Matth.

1168. που, perhaps, doubtless: as Il. B. 116. Οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι.

1169. Πανὸς ὀργὰς: Schol. τὰ πανκὰ δείματα· τὴν τῶν αἰφνιδίων φόβον καὶ ταραχῶν αἰτίαν τῷ Πανὶ ἀνατιθέασιν. Hipp. 140. Σὺ γὰρ ἐνθεός, ὦ κούρα, εἴτ' ἐκ Πανὸς, εἴθ' Ἑκάτας, ἢ σεμνῶν Κορυβάντων. Rhés. 36. ἀλλ' ἢ Κρονίου Πανὸς τρομερᾷ Μάστιγι φοβεῖ. "Pan was Bacchus's lieutenant-general in his Indian expedition; where, being encompassed in a valley with an army of enemies far superior to them in number, he advised the god to order his men in the night to give a general shout; which so surprised the opposite army, that they immediately fled from their camp. Whence it came to pass, that all sudden fears impressed upon men's spirits without any just reason, were called by the Greeks and Romans, *panic terrors*." Potter's Antiq. vol. ii. p. 84.

ἢ (ἄλλον) τινὸς θεῶν μολεῖν: "Luc. Act. Apost. v. 29. ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι, εἶπον, in the English version, 'Then Peter and the other Apostles answered and said.'" Elmsl. "Hom. Il. Θ. 236. Ζεῦ πάτερ, ἢ ῥά τιν' ἤδη ὑπερμενέων βασιλῆων Τῆδ' ἄτη ἄσας, καὶ μιν μέγα κῶδος ἀπηύρας; Heyne: 'τινὰ dictum pro ἄλλον τινά.' Oraculum ap. Herod. i. 65. Ζηλὶ φίλος, καὶ πᾶσιν Ὀλύμπια δώ-

ἀνωλόλυξε, πρίν γ' ὄρᾳ διὰ στόμα
 χαροῦντα λευκὸν ἄφρον, ὀμμάτων τ' ἄπο
 κόρας στρέφουσιν, αἵμα τ' οὐκ ἐνὸν χροῖ.
 εἴτ' ἀντίμολπον ἤκεν ὀλολυγῆς μέγαν
 κωκυτόν· εὐθύς δ' ἡ μὲν ἐς πατρός δόμους
 ὤρμησεν, ἡ δὲ πρὸς τὸν ἀρτίως πόσιν,
 φράσουσα νύμφης ξυμφοράν· ἅπανα δὲ
 στέγη πυκνοῖσιν ἐκτύπει δρομήμασιν.
 ἦδη δ' ἀνέλκων κῶλον, ἐκπλέθρου δρόμου

1170

1175

ματ' ἔχουσι. Plut. Mor. iii. p. 261. Οὐκ ἀνδριάντας οὐδὲ τιμάς τινας ἀνα-
 τρεπομένας. Philostr. Her. p. 212. Boiss. "Ἐπὶ σὺν ὀρήσουσιν ἡ ταῦρον ἢ
 τι τῶν μαχίμων θηρίων." Schæf. Ind. ad Bos. Ell. Gr.

1170. ἀνωλόλυξε, ejaculated. "Gl. ἀντὶ τοῦ ἠβξατο, μετ' εὐχῆς ἐβόησε. (Schol. ἠβξατο σωθῆναι αὐτήν.) Similarly the Schol. on Aristoph. Pac. 97. interprets ὀλολύζειν by τὸ μετὰ κραυγῆς εὐχεσθαι. Hesychius: 'Ολολυγή· φωνὴ γυναικῶν, ἣν ποιοῦνται ἐν τοῖς ἱεροῖς εὐχόμεναι." Elmsl. The verb ὀλολύζω and its derivatives are applied only to sounds indicative of exultation or pious feelings; and generally to females.

πρίν γ' ὄρᾳ: "πρίν with the indic. signifies *donec tandem*: Æsch. Prom. 478. Οὐκ ἦν ἀλέξην' οὐδὲν, οὔτε βρώσιμον, οὐ χριστόν, οὐδὲ πιστόν, ἀλλὰ φαρμάκων Χρεῖα κατεσκέλλοντο, πρίν γ' ἐγὼ σφίσιν 'Εδειξα κράσις ἡπίων ἀεσμάτων. Soph. Œd. T. 775. ἡγόμεν δ' ἀνὴρ 'Αστῶν μέγιστος τῶν ἐκεῖ, πρίν μοι τύχῃ τοιαύτ' ἐπέστη. Eur. Hec. 130." Elmsl.

1172. κόρας (αὐτήν) στρέφ. "Eur. Bacch. 1120. ἡ δ' ἄφρον ἐξεῖσα, καὶ διασπρόφους Κόρας ἐλίσσουσα", οὐ φρονοῦσ' ἢ χρὴ φρονεῖν, 'Εκ Βακχίου κατείχετ', οὐδ' ἐπειθέ νῦν. Herc. F. 931. ὁ δ' οὐκέθ' αὐτὸς ἦν, 'Ἄλλ' ἐν στροφαῖσιν ὀμμάτων ἐφθαρμένος, 'Ρίξας τ' ἐν ὀσσοῖς αἱματώπας ἐκβαλὼν, 'Αφρον κατέστατ' εὐτρίχου γενειάδος." Elmsl.

1173. εἴτ' ἀντίμ., then she uttered

a loud wail of a different note to her (former) cry. Æsch. Prom. 16. "Ἦννου τόδ' ἀντίμολπον ἐντέμνων ἄκος, capable of dispelling sleep. Soph. Aj. 851. ἦσει μέγαν κωκυτόν.

1178. "The common reading is κῶλον ἐκπλεθρον δρόμου, for which Reiske and Tyrwhitt have conjectured ἐκπλέθρον. I agree completely with Musgrave, that an interval of time is determined by this comparison. The same critic in the following verse gives ἂν ἤπτετο for ἀνθήπτετο, which I have adopted. Yet Brunck's conjecture ἀνθήπτετ' ἂν is not amiss." Porson. Musg. illustrates this passage by reference to Eur. Electr. 824. Θάσσον δὲ βύρσαν ἐξέδειρεν, ἡ δρομεὺς Δισσοὺς διαύλους ἱππίους διήνησε. See the Gospel of St. Luke xii. 25. and the note in my edition. Elmsley reads ἂν ἔλκων and ἀνθήπτετο, because the compound ἀνέλκων implies the act of ascending, which is not applicable here. But Matthiæ observes that it means returning from the goal to the starting-post. Πλέθρον is defined by Suidas to be τὸ ἕκτον μέρος τοῦ σταδίου, therefore ἔκπλεθρος δρόμος signifies the length of the στάδιον or race-course, and the interval of time signified is that in which a swift runner would perform that distance. But neither the verb ἔλκω or ἀνέλκω suggests the idea of swiftness, but rather the reverse; so that probably some corruption still lurks in that part: the Schol. explains it thus: ἀνακουφίζων ἑαυτοῦ τὸν πόδα,

- ταχὺς βαδιστῆς τερμόνων ἄν ᾗπτετο·
 ἡ δ' ἐξ ἀναύδου καὶ μύσαντος ὄμματος 1180
 δεινὸν στενάξας ἡ τάλαιν' ἠγείρετο·
 διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο.
 χρυσοῦς μὲν ἀμφὶ κρατὶ κείμενος πλόκος
 θαυμαστὸν ἴει νᾶμα παμφάγου πυρός.
 πέπλοι δὲ λεπτοί, σῶν τέκνων δωρήματα, 1185
 λευκὴν ἔδαπτον σάρκα τῆς δυσδαίμονος.
 Φεύγει δ' ἀναστᾶς ἐκ θρόνων πυρουμένη,
 σείουσα χαίτην κρᾶτά τ' ἄλλοτ' ἄλλοσε,
 ῥίψαι θελουσα στέφανον· ἀλλ' ἀραρότως
 ξύνδεσμα χρυσὸς εἶχε· πῦρ δ', ἐπεὶ κόμην 1190
 ἔσεισε, μᾶλλον δις τόσως τ' ἐλάμπετο.
 πιτνεῖ δ' ἐς οὐδας, ξυμφορᾷ νικωμένη,
 πλὴν τῷ τεκόντι κάρτα δυσμαθῆς ἰδεῖν.
 οὗτ' ὀμμάτων γὰρ δῆλος ἦν κατάστασις,

τουτέστι, μεγάλοις καὶ ταχέσι πηδήμασι
 χρώμενος.

1180. “ἡδ’ L. Ald. but Brunck correctly ἡ δ’. The erroneous conjecture of Barnes, ὄμματα, seems in some degree confirmed by X. Π. 903. 1329.” Porson. “Reiske supplies φθέγματος: but the writer who employed the expression τυφλὸν πόδα and τυφλὴν χεῖρα might with equal propriety use ἀναυδὸν ὄμμα.” Elmsl. On the prep. ἐκ, after, see Hec. 903. Virg. *Æn.* iv. 362. *Huc illuc volvens oculos totumque pererrat Luminibus tacitis.* See Liddell’s Lex. under *Μύω*.

1182. αὐτῇ πῆμ' ἐπεστρ. This verb is sometimes followed by an accus.: see Porson, Phœn. 292. “Ἐν τῷδ' ἐπεσράτευσαν Ἀργεῖοι πόλιν: Matth. Gr. Gr. § 394. a.

1184. παμφάγου: “not a strictly tragic word: for the verb φάγω exists only in a satyric drama: (Cycl. 336.)” Elmsl. *Ignis edax*, Virg. *Æn.* ii. 758.

1185. “*λευκοί* for *λεπτοί* Flor. On the contrary in the next verse *λεπτὴν* A. Fl. P. *πέπλοι τέ λεπτοί* Lasc. which

is not amiss; since thus an antithesis is formed between μὲν 1183. and δὲ 1187.” Porson.

1186. ἔδαπτον: cf. Virg. *Georg.* iii. 563. *contactos artus sacer ignis edebat.*

1189. ῥίψαι Elmsl. and former edd. Scholef. has correctly edited ῥῖψαι: the former is the optative, but the latter the infin.: see note on Hec. 528.

“ἀραρότως from A. L. is given by Brunck, which Valek. also on Hipp. 1090. produced from the Flor. MS.” Porson. Cf. 323. Matth. Gr. Gr. § 224.

1191. “τόσων δ’ Ald. as generally: τόσως τ’ from A. Brunck: τόσως alone E. Fl. P. τόσον τ’ B. L. equally good.” Porson. Cf. 1131.

1192. πίτνει Elmsl. and Scholef. See the note on Hec. 23. “*Es oüdas* A. B. E. L. ἐπ’ οὐδας Ald. X. Π. 1086. These prepositions are very often confounded, as Phœn. 77. *νικομένη* L.” Porson.

1193. πλὴν τῷ τεκ. (πᾶσιν ἄλλοις) κ. δ. ἰδ.: cf. 1169. Soph. *El.* 755. ὥστε μηδὲνα Γυνῶναι φίλων ἰδόντ’ ἂν ἄθλιον δέμας.

οὐτ' εὐφυὲς πρόσωπον· αἷμα δ' ἐξ ἄκρου 1195
 ἔσταζε κρατὸς, ξυμπεφύρμενον πυρί·
 σάρκες δ' ἀπ' ὀστέων, ὥστε πεύκινον δάκρυ,
 γναθμοῖς ἀδήλοις φαρμάκων ἀπέρρρεον,
 δεινὸν δέαμα· πᾶσι δ' ἦν φόβος Διγεῖν 1200
 νεκροῦ· τύχην γὰρ εἶχομεν διδάσκαλον.
 πατήρ δ' ὁ τλήμων ξυμφορᾶς ἀγνωσία,
 ἄφνω προσελθὼν δῶμα, προσπιτνεῖ νεκρῷ·
 ὦμωξε δ' εὐθύς· καὶ περιπτύξας δέμας,
 κυνεῖ, προσαυδῶν τοιάδ'· ὦ δύστηνε παῖ,
 τίς σ' ὦδ' ἀτίμως δαιμόνων ἀπώλεσε; 1205
 τίς τὸν γέροντα τύμβον ὄρφανὸν σέθεν
 τίθησιν; οἴμοι, ξυνθάνοιμι σοί, τέκνον.

1198. “γναθμῶν ἀδήλοις φαρμάκοις Ald. γναθμοῖς ἀδήλων φαρμάκων E. Lasc. That which is now edited, is found in the MSS. A. B. D. Fl. P.” Porson. Milton had thus corrected the passage: see Mus. Crit. i. p. 285. Æsch. Cho. 272. Τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μείλιγματα βροτοῖς πιφαύσκων εἶπε, τὰς δὲ νῦν νόσους, Σαρκῶν ἐπαμβατήρας ἀγρίαις γνάθοις Διχῆνας, ἐξέσθοντας ἀρχαίαν φύσιν: Prom. 376. Ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις τῆς καλλικάρπου Σικελίας λεύρας γύας.

1202. “Brunck has edited προσπίπτει from A. But, *ceteris paribus*, an iambus is preferable to a spondee, and the form *πιτνεῖν* (πίτνειν, cf. 1192.) is more poetic; therefore, since one or two MSS. give *πιτνεῖν*, I readily avail myself of it; for transcribers have thrust in the common forms, even in defiance of the metre. In v. 54. of this play Stobæus lxii. p. 237. has *πίπτοντα*, which Grotius has retained. In Orest. 1521. some MSS. have *προσπίπτων*. Besides Lasc. and Ald. *προσπιτνεῖ* is also read here by X. Π. 1085. *τρέχει δ', ὁρᾶτε, καὶ γε προσπιτνεῖ ξύλῳ*· Πίπτει δ' ἐπ' οὐδας τῇ δέῃ νικάμενος, Στῆθός τε παλεῖ, καὶ περιπτύσσει πέδον. 1221. Πίπτει στένουσα, καὶ γε προσπιτνεῖ ξύλῳ, “ὦμωξε δ' εὐθύς καὶ περιπτύσσει πόδας” whence it seems probable that he had

in his MS. in v. 1203. *δέμας*, not *χέρας*, because he uses *περιπτύσσει* in a neuter, not an active sense. But let this remain doubtful, if you please.” Porson.

1203. “*χέρας* Ald. *δέμας* A. Lasc. which, although rejected by Brunck, I have admitted. For in Alc. 351. Androm. 418. the preceding dat. is to be repeated ἀπὸ κοινοῦ with *περιπτύσσω* *χέρας*. Hec. 728. *πέπλοι Δέμας περιπτύσσοντες*. Iph. A. 998. *Βούλει νιν ἱκέτιν σὺν περιπτύξαι γόνυ;*” Porson. But Elmsl. retains *χέρας*, understanding the preceding dat. *νεκρῷ*.

1205. “*τίς σ'* Brunck. from A. L. In Ald. and other edd. *σ'* is the penultimate word.” Porson.

1206. *γέροντα τύμβον*, an old man on the brink of the grave: Schol. *τυμβογέροντα, τὸν πλησίον θανάτου ὄντα*· *τύμβους δὲ καλοῦσι τοὺς γέροντας, παρόσον πλησίον εἰσὶ τοῦ θανάτου καὶ τοῦ τάφου*. Eur. Heracl. 166. *ἢ κακὸν λόγον Κτῆσει πρὸς ἀστῶν, εἰ γέροντος οὐνεκα Τύμβου, τὸ μηδὲν ὄντος, ὡς εἰπεῖν ἔπος, Παίδων δὲ τῶνδ', εἰς ἄντλον ἐμβήσει πόδα*. Plautus imitates the Greek expression, Pseud. i. 4. 19. *Ex hoc sepulcro vetere viginti minas Effodiam ego hodie*. Other corresponding Latin terms are *senex capularis*, *silicernium*.

1207. *ξυνθάνοιμι σοί*, Would that I had died with you! “The opt. is used in

- ἐπεὶ δὲ θρήνων καὶ γόων ἐπαύσατο,
 χρήζων γεραίον ἐξαναστήσai δέμας,
 προσείχεθ', ὥστε κισσὸς ἔρνεσιν δάφνης, 1210
 λεπτοῖσι πέπλοις· δεινὰ δ' ἦν παλαίσματα.
 ὁ μὲν γὰρ ἤθελ' ἐξαναστήσai γόνυ,
 ἡ δ' ἀντελάζυτ'. εἰ δὲ πρὸς βίαν ἄγοι,
 σάρκας γεραίας ἐσπάρασσ' ἀπ' ὀστέων.
 χρόνω δ' ἀπέσθη, καὶ μεθ' ἧχ' ὁ δύσμορος 1215
 ψυχὴν· κακοῦ γὰρ οὐκέτ' ἦν ὑπέρτερος.
 κείνται δὲ νεκροί, παῖς τε καὶ γέρων πατήρ,
 πέλας· ποθεινὴ δακρύοισι συμφορά.

the expression of a wish, and then is put without *ἂν*, or the poetic *κέ*. Il. A. 42. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσι, *may the Greeks atone for!* Il. X. 304. μὴ μὰν ἀσπουδεὶ γε καὶ ἀκλειῶς ἀπολοίμην. Soph. Aj. 550. ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακὸς, *mayst thou be more fortunate than thy father:—then thou wilt not be bad.* Matth. Gr. Gr. § 513.

1210. “*ἔρνεσι* L. δάφνης Lasc. Ald. and all MSS. together with X. Π. 1230. at least editors notice no variation. But the same drama X. Π. 1318. has *δρυὺς*, which is certainly more usual. Whether or not the ivy is wont to twine round the laurel, let those more skilled than myself in natural history determine. Eur. Hec. 402. ὅποια κισσὸς δρυὺς ὅπως τῆσδ' ἔξομαι· where I am now almost inclined to retain the common reading, although I formerly coincided with those critics who correct *ὅμοια*. For *ὥστε* the Schol. has *ὥσπερ*.” Porson.

1213. “*ἀντελάζετ'* edd. MSS. What I have given is from the Schol. The Attics use the other form, [in the imperative only, according to Elmsl.] as Orest. 446. but prefer this. In Aristoph. Lysistr. 209. Brunck has, I think, correctly restored *λάζυσθε* for *λάζοισθε*. Musgrave has restored the same from MSS. in Rhes. 880.” Porson. Cf. 952.

1214. “*ἐσπάρασσ'* A. B. C. D. L. P. *ἐσπάρασσ'* Ald. which others have changed into *ἐσπάρασξ'.* Porson. “The imperf. is the correct tense, when *εἰ* with the optative precedes. Hec. 1147. Εἰ μὲν πρόσωπον ἐξανισταίην ἐμὸν, Κόμης κατεΐχον· εἰ δὲ κινολὴν χέρας, Πλήθει γυναικῶν οὐδὲν ἦνυτον τάλας. Iph. T. 325. Ἄλλ' εἰ φύγοι τις, ἄτεροι προσκείμενοι Ἑβαλλον αὐτούς. Thuc. vii. 79. εἰ μὲν ἐπίοιεν οἱ Ἀθηναῖοι, ὑπεχώρουν, εἰ δ' ἀναχωροῖεν, ἐπέκειντο. See Matth. Gr. Gr. § 521. *Εἰ* in these places is used for *ὅποτε*.” Elmsl.

1215. “*ἀπέσθη* edd. MSS. *ἀπέσθη* is the conjecture of Valck. Diatr. p. 57. See Ruhnkens on Timæus, Lex. v. Ἀπέσθη.” Porson. Theocr. Id. iv. 39. ὦ χαρίεσσ' Ἀμάρυλλι, μόνas σέθεν οὐδὲ θανοίσας Λασεύμεσθ' ὅσον αἴγες ἐμὴν φίλαι, ὅσον ἀπέσθας, Schol. ἐξέλιπες, ἀπέθανες. Eur. Fr. Inc. εκxvii. ὁ δ' ἄρτι θάλλων σάρκα, διοπετὴς ὅπως Ἀστὴρ, ἀπέσθη, πνεῦμ' ἀφελς εἰς αἰθέρα.

1218. “*ποθεινὴ δακρύοισι συμφ.* Thus edd. MSS. X. Π. 1109. A difficult and involved sentence. I fear that no one will approve the conjectures of Musgr., *δυσσοοῦσι, βασκάνοισι*. The reading of Lascaris, *δακρύουσι*, does not help out the sense, and is detrimental to the metre; for *δακρύω* has the second syllable long. Some one may indeed produce as an exception Æsch. Choëph. 81. but I consider that passage as corrupt. Theocritus xv.

καί μοι τὸ μὲν σὸν ἐκποδὼν ἔστω λόγου·
γνώσει γὰρ αὐτὴ ζημίας ἀποστροφῇ.

1220

τὰ θνητὰ δ' οὐ νῦν πρῶτον ἡγοῦμαι σκιάν,
οὐδ' ἂν τρέσας εἴποιμι τοὺς σοφοὺς βροτῶν
δοκοῦντας εἶναι, καὶ μεριμνητὰς λόγων,
τούτους μεγίστην μωρίαν ὀφλισκάνειν.

θνητῶν γὰρ οὐδεὶς ἐστὶν εὐδαίμων φύσει·

1225

41. has written with an elision Δάκρυ' ὄσσα δέλεις." Porson. Schol. ἀξιοδάκρυτος συμφορὰ, οὗς ἂν τις ἰδὼν ποθήσειε δακρῦσαι, ἐλεεινούς ὄντας τῇ δαμάτῃ: συμφορὰ is in apposition to παῖς τε καὶ γέρων πατήρ, a calamity to be regretted with tears: see the note on v. 12.

1219. "I am surprised that this passage should have given so much trouble to commentators. The sense, if I mistake not, is, *de tuis quidem rebus parco dicere, consilium tibi dare supersedeo*. Eur. Hec. 1195. Καί μοι τὸ μὲν σὸν ὥδε φροῖμοις ἔχει· Πρὸς τόνδε δ' εἶμι, καὶ λόγοις ἀμείψομαι." Elmsl. Cf. Orest. 541. Ἀπελθέτω δὴ τοῖς λόγοισιν ἐκποδὼν τὸ γῆρας ἡμῶν τὸ σόν.

1220. "γνώση edd. MSS. γνώης X. Π. 799. The Schol. records a various reading γλώσση, whence Musgr. conjectures, Ἀφίστη γὰρ αὕτη ζημίας ἀποστροφή. But the common reading is correct." Porson.

1221. σκιάν. Hor. Od. iv. 7. 14. Pulvis et umbra sumus. Schol. τοῦτο εἶπεν, ἐπεὶ τινες τῶν σοφῶν μεγάλα δύνασθαι τοὺς ἀνθρώπους παρέθεντο, καὶ λογισμῷ δευτέρους εἶναι θεῶν· ἐγὼ οὖν, φησί, καὶ εἴτισιν ἔδοξε τῶν σοφῶν ἐπαῖραι τὸ ἀνθρώπινον γένος, οὐ παραιτήσομαι σκιὰν ἀποφαίνειν τὰ κατὰ τοὺς ἀνθρώπους πράγματα.

1224. "τούτος Lasc. In the following verse I perceive that my note is at variance with the text. The reader therefore at his option will either replace ἀνὴρ or retain φύσει." Porson. Cf. 405. 581. "Ὁφλισκάνω, I am guilty (of a crime), incur (as a punishment), fut. ὀφλήσω, perf. ὤφληκα,

aor. ὤφλον, infin. ὀφλεῖν, part. ὀφλῶν. A pres. ὀφλω is nowhere found; and wherever ὤφλον occurs, it presupposes a judicial decision, or something equivalent to have already taken place; while ὀφλισκάνω, ὤφλισκανον, represents the investigation as still continuing, and in a metaphor borrowed from common life, describes the situation of one who is constantly exposing himself to something unpleasant; as ὀφλισκάνει γέλωτα, he incurs laughter, makes himself ridiculous, and the like." Buttmann's Irreg. Verbs.

1225. "οὐδεὶς ἐστὶν Lasc. Ald. ὀλβιος φύσει for εὐδαίμων ἀνὴρ X. Π. 1013. also 1226. εὐκλεέστατος, 1227. ὀλβιος δ' ἂν οὐ. Valck. on Hipp. 750. is in favour of both φύσει and ὀλβιος δ' ἂν οὐ, and Brunck has admitted them into his text. With respect to φύσει, if any MS. exhibited it, I would not be reluctant to admit it; but the Pseudo-Gregorius changes too much to render it safe to trust to his authority alone. In changing μωρίαν into ζημίαν above, Lasc. agrees with him. But this seems to have originated from 1220. or perhaps from 581." Porson.

εὐδ. Schol. ὁ ἄχρι τέλους ἀπειρατος κακῶν. Eur. Iph. A. 161. θνητῶν δ' ὀλβιος εἰς τέλος οὐδεὶς, Οὐδ' εὐδαίμων· Οὐπω γὰρ ἔφυντις ἄλυκος. Herod. i. 32. in Solon's reply to Croesus, εἰ δὲ πρὸς τούτοις ἔτι τελευτᾷσι τὸν βίον εὐ, οὗτος ἐκείνους τὸν σὺ ζητεῖς, ὀλβιος κεκλησθαι ἀξίός ἐστι· πρὶν δ' ἂν τελευτήσῃ, ἐπισχέειν, μηδὲ καλέειν καὶ ὀλβιον, ἀλλ' εὐτυχέα. See also the conclusion of Soph. Œd. T. and Brunck's note.

ἄλλου δ' ἐπιρρύνεντος, εὐτυχέστερος
ἄλλου γένοιτ' ἂν ἄλλος, εὐδαίμων δ' ἂν οὐ.

Χο. ἔοιχ' ὁ δαίμων πολλά τῇδ' ἐν ἡμέρᾳ
κακὰ ξυνάψειν ἐνδίκως Ἰάσονι.

ὦ τλῆμον, ὥς σου ξυμφορὰς οἰκτείρομεν,
κώρη Κρέοντος, ἥτις εἰς Αἰδοῦ πύλας
οἶχει, γάμων ἕκατι τῶν Ἰάσονος.

1230

Μη. φίλαι, δέδοκται τοῦργον, ὥς τάχιστα μοι
παῖδας κτανούσῃ, τῆσδ' ἀφορμᾶσθαι χθονὸς,
καὶ μὴ σχολὴν ἄγουσαν, ἐκδοῦναι τέκνα
ἄλλῃ φονεῦσαι δυσμενεστέρα χερί.

1235

ἀλλ' εἴ, ὀπλίζου, καρδία, τί μέλλομεν
τὰ δεινὰ κάναγκαῖα μὴ πράσσειν κακά;

1226. ἐπιρρύνεντος, if *wealth flows in*: from ἐπιρρέω: see Matth. Gr. Gr. § 248.

εὐτυχέστ. Ἄλλου γέν. ἂν ἕ. Hor. Carm. iii. l. 9. Est ut viro vir latius ordinet Arbusta sulcis: — aqua lege necessitas Sortitur insignes et imos.

1230. “*συμφορὰς* A. E. Fl. P. *συμφορὰς* Lasc. Brunck observes, that ὥς *σε* *συμφορὰς* would be more elegant. But I consider it nothing more than the usual change of number in this word, which I have discussed on Orest. 154. and above 34. *συμφορὰν* Ald.” Porson. The construction which Brunck proposes is not unusual.: Æsch. Prom. 397. στένω σε τὰς οὐλομένας Τύχας, Προμηθεῦ. Soph. El. 920. Φεῦ, τῆς ἀνοίας ὥς σ' ἐποικτεῖρω πάλαι. Eur. Hipp. 1409. στένω δὲ μᾶλλον ἢ μὲ τῆς ἀμαρτίας. But the other is equally good: Eur. Heracl. 153. τὰς τῶνδ' ἀδούλους ξυμφορὰς κατοικτιεῖν: 233. ἔκτειρ' ἀκούσας τῶνδε συυφορὰς, ἄναξ.

1231. “Thus Brunck from A. L. for Αἰδοῦ δόμους.” Porson. Elmsl. objects to this reading, and retains δόμους: Il. X. 482. νῦν δὲ σὺ μὲν Ἀἰδαο δόμους, ὑπὸ κεύθεσι γαίης, Ἔρχεται. Eur. Hipp. 895. ἡ γὰρ Ποσειδῶν αὐτὸν εἰς Αἰδοῦ δόμους Θανόντα πέμψει: Alc. 74. ἡ δ' οὖν γυνὴ κάτεισιν εἰς Αἰδοῦ δόμους. The expression Αἰδοῦ πύλαι is in use among tragic writers, but so that the

metaphor is explained by the context: Hec. 1. Hipp. 56. οὐ γὰρ οἶδ' ἀνεφγμένας πύλας Αἰδοῦ, φάος δὲ λοίσθιον βλέπων τόδε: 1447. Ὀλωλα: καὶ δὴ νερτέρων ὁρῶ πύλας. See Hom. Il. I. 312.

1235. σχολὴν ἄγουσαν, cf. 49. Schol. διατρίβην, βραδυτήτα: πάλιν δὲ τῷ συνήθει σχήματι ἐχρήσατο, καὶ ἔστιν ἀντὶ τοῦ ἀγοῦσῃ: cf. 811. Elmsl. is of opinion that κτανούσῃ is the true reading, which the copyists have altered, and that they would have done the same with ἄγουσαν, if the metre had permitted. But Matthiæ compares Soph. El. 958. ἡ πάρεστι μὲν στένειν Πλούτου πατρός κτήσιν ἐστερημένη, Πάρεστι δ' ἄλγειν, εἰς τοσσόνδε τοῦ χρόνου Ἀλεκτρα γηράσκουσιν ἀνυμναῖα τε.

1236. “I have erased, on the judgment of Valck., two verses, which used to follow, repeated from 1058. 1059. In this place κτανοῦμεν Lasc.” Porson.

1238. μὴ πράσσειν. “It appears to me that μὴ οὐ should be read. Æsch. Prom. 628. τί δῆτα μέλλεις μὴ οὐ γεγνίσκειν τὸ πᾶν; Soph. Aj. 540. τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν; Eur. Tro. 792. τίνας ἐνδέομεν μὴ οὐ πανσυνδία Χωρεῖν ὀλέθρου διὰ παντός; Μέλλω in the sense of *cunctor* does not take after it the infin. of the fut. or aor.” Elmsl.

ἄγ', ὦ τάλαινα χεὶρ ἐμὴ, λάβε ξίφος,
 λάβ', ἔρπε πρὸς βαλβίδ᾽ αὐτὴν βίου, 1240
 καὶ μὴ κακισθῆς, μηδ' ἀναμνησθῆς τέκνων,
 ὡς φίλταθ', ὡς ἔτικτες· ἀλλὰ τήνδε γε
 λαβοῦ βραχεῖαν ἡμέραν παίδων σέθεν,
 καῖπειτα θρήνει· καὶ γὰρ εἰ κτενεῖς σφ', ὅμως
 φίλοι γ' ἔφυσαν, δυστυχῆς δ' ἐγὼ γυνή. 1245

Χο. ἰὼ Γᾶ τε καὶ παμφαῆς
 ἀκτὶς Ἀελίου, κατίδεν,
 ἴδετε τὰν ὀλομέναν
 γυναῖκα, πρὶν Φοινίαν
 τέκνοις προσβαλεῖν χέρ' αὐτοκτόνον· 1250
 σᾶς γὰρ ἀπὸ χρυσέας

1240. βαλβίδα, Schol. βαλβίς, κυρίως ἡ τῶν δρομέων ἄφesis. ἔγε δὲ, ὦ Μήδεια, πρὸς ἄφesis ὄρμα, καὶ ἀρχὴν δυστυχοῦς βίου καὶ πράξεως ἐκτόπου: proceed to this sad trial, this distressing crisis. See Liddell's Lex.

1242. "ὦ φίλταθ' Ald. ὡς all the Parisian MSS., C. Fl. L. Brunck has edited from conjecture ὡς σφ'. To me it appears that the omission of the pronoun has greater force." Porson.

1243. λαβοῦ—παίδων: see Matth. Gr. Gr. § 325.

1244. "κτενεῖς Ald. κτενεῖσα Lasc. whence, by an easy correction, I have edited κτενεῖς. Again φίλοι τ' Lasc." Porson.

1246. "Ennius in Probus on the sixth Eclogue of Virgil thus turns this passage: 'Jupiter tuque adeo summe Sol, res omnes qui inspicis, Quique lumine tuo maria, coelum ac terram contines, Inspice hoc facinus, priusquam fiat prohibeas scelus.' Both the metres and the sense of this chorus are difficult of elucidation. Musgr. has well settled the former part. Κατίδεν, εἴδετε Ald. κατίδεν A. E. εἴδετε is omitted in A. B. D. L. which is frequently the case in repetitions." Porson. "Demosthenes and other orators use the exclamation ὦ γῆ καὶ ἥλιε. Eur. Hipp. 601. ὦ γαῖα μήτηρ, ἡλίου τ' ἀνα- Eurip. Med.

πτυχαί." Elmsl. Virg. Æn. iv. 607. Sol qui terrarum flammis opera omnia lustras. Hom. Il. Γ. 277. Ζεῦ πάτερ—'Ἡελίος δ', ὅς πάντ' ἐφορᾷ, καὶ πάντ' ἐπακούεις, Καὶ ποταμοὶ, καὶ Γαῖα.

1247. Ἀελίου. Elmsl. remarks that the first syllable of this word is sometimes short, as Soph. Trach. 837. πῶς δδ' ἂν ἀέλιον ἕτερον ἢ τὰ νῦν ἴδοι; he therefore retains ἄρα in the antistr. 1258.

κατίδεν, ἴδετε. "Repetitions of this nature in which the simple verb succeeds the compound are frequent in the tragic writers: Hec. 166. ὦ κάκ' ἐνεγκούσαι Τραῳάδες, ὦ κάκ' ἐνεγκούσαι πῆματ', ἀπώλεσατ', ὠλέσατ': Or. 180. ὑπὸ γὰρ ἀλγέων, ὑπὸ τε συμφορᾷ Διοιχόμεθ', οἰχόμεθα: 1465. ἂ δ' ἀνίλαχεν, ἴλαχεν οἶμοι μοι: Alc. 400. ὑπάκουσον, ἄκουσον, ὦ Μᾶτερ, ἀντιάζω." Elmsl.

1251. "That this verse may correspond with the antistrophe, Musgrave, with the approval of Brunck, thus transposes, σᾶς γὰρ χρυσέας ἐλαστέ μοι, Καὶνὸν δὲ πιτνεῖν αἷμ' ὑπ' ἀνέρων Θεοῦ. But there Θεοῦ is necessary, not so here. For πιτνεῖν, on account of the metre, Musgr. conjectures φθίνειν. You may also read ζαμενῆς

γονᾶς ἔβλασταν· θεῶν δ'
 αἷμα πιτνεῖν φόβος ὑπ' ἀνέρων.
 ἀλλά νιν, ὃ φάος διογενὲς, κάτειργε,
 κατάπαυσον, ἔξελ' οἴκων φοινίαν
 1255 τάλαινάν τ' Ἐριννὺν ὑπ' ἀλαστόρων.
 μάταν μόχθος ἔρρει τέκνων,
 1256 μάταν ἄρα γένος φίλιον
 ἔτεκες, ὃ κυανεῶν
 λιποῦσα Συμπληγάδων
 1260 πετρᾶν ἀξενωτάταν εἰσδολάν.

ἀντιστρ.

in the antistr., a word found in Soph. Aj. 147." Porson.

1252. ἔβλασταν, sc. τὰ τέκνα: on the quantity of ἔβλασταν, see Porson Hec. 298.

1253. φόβος (ἐστὶ) αἷμα θ. π. ὑπ' ἄν., it is an awful thing that the blood of gods (i. e. of those sprung from the gods) should be shed by men.

A verse of the same quantity, in which an iambic dipodia is subjoined to a dactylic syzygy, occurs in Hipp. 1109. ἄλλα γὰρ ἄλλοθεν ἀμείβεται. On the quantity of ἀνὴρ, see Porson, Phoen. 1670.

π. ὑπ' ἄν.: the same use of the prep. as in the phrase *θύσκειν ὑπό τινος*, Eur. Or. 737.

1254. "Here also the metres do not wholly agree. Perhaps ὃ should be erased. Below Musgr. reads Ἐριννύς ὑπ' ἀλάστορον, which he does not explain, and I do not understand. Since the last syllable of Ἐριννύς is long (see below 1386.), I would prefer to eject ὑπ' as originating from ὕν." Porson. In Virg. *Æn.* ii. 573. Helen is called 'Trojæ et patriæ communis Erinnyis.'

1256. ὑπ' ἀλαστόρων, sc. οὖσαν, under the influence of the demons of revenge: as ὑπὸ μαστίγων ὀρούσσειν, διασαίνειν, *verberibus coacti*, Herod. vii. §1. 56. See Matth. Gr. Gr. § 592. β.

1257. "τῶν τέκνων Ald. τῶν is omitted by A. B. D. Fl. L. P." Porson. Cf. 1025. Eur. Suppl. 1134.

Ἴδ' ἰώ· ποῦ δὲ πόνος ἐμῶν τέκνων; i. e. trouble about children: as Horace Ep. i. 5. 8. *Mitte leves spes et certamina divitiarum*: see Matth. Gr. Gr. § 313.

1258. "καὶ μάταν without ἄρα Ald. καὶ and ἄρα are omitted by Lasc. ἄρα μάταν A. B. D. Fl. whence Musgr. μάταν ἄρα. Brunck μάταν ἄρα." Porson. If Elmsl. is right as to the quantity of Ἀελίου in 1247. μάταν ἄρα, in vain then, can be retained, which is far more usual. Soph. El. 772. Μάτην ἄρ' ἡμεῖς, ὡς εἰκεν, ἤκομεν. Eur. Alc. 672. Μάτην ἄρ' οἱ γέροντες εὔχονται θανεῖν. And thus above 1025. ἄλλως ἄρ' ὕμᾶς, ὃ τέκν', ἐξεθρεψάμην.

1259. κυανεῶν. In Attic Greek the feminine gen. plur. of adj. in *os* is not distinguished by the accent from the masc., i. e. *κυανέων* would be written in either case: but in the Doric dialect these gen. are circumflexed, probably to distinguish them from the accus. sing. Elmsley therefore remarks that Brunck, *Œd.* C. 1248. has incorrectly edited *νυχίαν ἀπὸ βίπᾶν* for *νυχίαν*.

1261. ἄξεν, εἰσθ. "The Euxinus Pontus, or Black Sea, was originally denominated Ἀξενος, inhospitable, on account of the barbarity of the inhabitants of its coasts; but when they became civilised by their intercourse with the Greeks, who traded thither, and Grecian colonies were planted among them, it changed its name to Εὔξεινος, hospitable. The remaining

δειλαία, τί σοι φρενῶν
 βαρὺς χόλος προσπίτνει,
 καὶ δυσμενὲς φόνος ἀμείβεται;
 χαλεπὰ γὰρ βροτοῖς ὁμογενῇ μιάσματ'.

1265

ἐπὶ γαῖαν αὐτοφόνταισι ξυνω-
 δὰ θεόθεν πιτνοῦντ' ἐπὶ δόμοις ἄχη.

Παῖς. οἶμοι τί δράσω; ποῖ φύγω μητρὸς χέρας;

part of the name, viz. Πόντος (215. 433.), i. e. *the sea*, was given to it by the earlier Greeks, when, in the infancy of their geographical knowledge, it was deemed by them the largest sea with which they were acquainted, and was supposed to communicate with the Eastern Ocean." Prof. Anthon's ed. of Lempriere's Cl. Dict.

1262. The middle syllable of δειλαῖος may be considered short; see Porson, Phœn. 1319. A trochaic syzygy therefore (δειλαῖᾱ, τί) corresponds to a choriambus (σᾶς γὰρ ἄπῳ) in the strophe 1251. the verses therefore are isochronous, although not uniform. In the next line Elmsl. and Scholef. edit προσπίτνει, and in 1267. πίτνοντ'.

1264. φόνος ἀμείβεται; sc. φόνω, and murder is requited with or succeeds to murder? Eur. Orest. 968. ἕτερα δ' ἐτέροις ἀμείβεται πῆματα. El. 1093. εἰ δ' ἀμείψεται φόνον δικάζων φόνος. Rhes. 615. ἕως ἂν νῦν ἀμείψηται φάος. Hipp. 1109. ἄλλα γὰρ ἄλλοθεν ἀμείβεται.

1266. "αὐτοφόνταισι ξύνοῖδα Ald. αὐτοφόνταις ξυνφᾶ L. also all the Parisian MSS. ξυνφᾶ (or συνφᾶ), together with the Schol. [so Elmsl. Porson also edits ἐφᾶδδν in Hec. 1254.] πιτνοῦντ' Lasc. πιτνοῦτ' Schol. ed. pr. πιτνοῦσ' Brunck, but the Attics would not use the plur. after ἄχη. For ἐπὶ γαῖαν Musgr. proposes ἐπιτείνει, to be governed by χαλεπὰ, and ξύνουκα for ξυνφᾶ: ξυνφᾶ, it seems, is synonymous with εἰκότα, δίκαια." Porson. Elmsley puts a comma after μιάσματ', and explains the passage thus: χαλεπὰ γὰρ βροτοῖς ἐστὶν ὁμογενῇ μιάσματα, τουτέστιν, ἄχη ξυνφᾶ θεόθεν ἐπὶ

γαῖαν πίτνοντα αὐτοφόνταις ἐπὶ δόμοις. The sense is this: *grievous to mortals is the stain of kindred blood: (grievous are) the retributive woes lighting upon the earth from heaven against (as the punishment of) murderous houses.*

1268. "Dawes [M. Cr. 207.] seems to prefer πῇ, without reason." Porson. Hec. 419. οἶμοι, τί δράσω; ποῖ τελευτήσω βίον; Orest. 1369. πᾷ φύγω, ξένου; In Hipp. 881. Monk prefers πᾷ φύγω βάρος κακῶν; Dorice for πῇ. quâ viâ? Elmsley, ποῖ. See Porson. Hec. 1062. Dawes l. c. has established this canon: *that the Attics say ποῖ τις φύγη, or ποῖ τις ἂν φύγοι: i. e. that a verb in the optative with the interrogative particles ποῖ, πόθεν, πού, πῶς, &c. requires the addition of ἂν, but the subjunctive discards it.* For an illustration of this canon, see Theatre of the Greeks, p. 338. Matth. Gr. Gr. § 515. Obs. 1. Elmsley, in his notes on the Supplices of Eurip., Class. J. xvi. p. 434. has the following remarks, which are applicable to this part of our play: "The Medea and the Alcestis of Eurip. are the only other Greek tragedies in which children speak. There are two children in the Medea, but as they speak from behind the scenes [*nec pueros coram populo Medea trucidet, Hor. A. P. 185.*] both parts, which contain only four lines, might be given to the same performer. Now it is very remarkable, that the Medea and the Alcestis are the only plays of Eurip. in which a third actor is not required for the representation of the adult characters. If the reader will examine these two plays attentively, he will perceive that the contrivances, which

Παῖς ἕτερος. οὐκ οἶδ', ἀδελφε φίλτατ', ὀλλύμεσθα γάρ.

Χο. ἀκούεις βοᾶν, ἀκούεις τέκνων; 1270

ἰὼ τλαῖμον, ὦ κακοτυχὲς γύναι.

παρέλθω δόμους; ἀρῆξαι φόνον

δοκεῖ μοι τέκνοις.

Παῖδες. ναί, πρὸς θεῶν ἀρήξαι· ἐν δέοντι γάρ·

ὡς ἐγγὺς ἦδη γ' ἐσμὲν ἀρκύων ξίφους. 1275

are adopted in most cases for the purpose of rendering a fourth actor unnecessary [*nec quarta loqui persona laboret*, Hor. A. P. 192.], are applied in these two pieces to the exclusion of a third actor. In the *Medea*, if we assign the part of *Medea*, and the part of the *Παιδαγωγὸς* at the opening of the play, to the *πρωταγωνιστὴς* or principal performer, the second performer might represent the other five characters, and the *Παιδαγωγὸς* at his second appearance, without any inconvenience. As *Medea* speaks for a considerable time without being seen, the circumstance of her voice being heard (v. 96.) before the *Παιδαγωγὸς* has been sufficiently long off the stage to change his dress, is immaterial. . . . It should seem, therefore, that the liberty of introducing a child as an actor extraordinary had not been established, when Euripides wrote his *Medea* and his *Alcestis*, which we believe to be the two earliest plays of his composition which have been preserved."

1270. τέκνων is governed by βοᾶν: in such repetitions, the clauses generally have a connexion: Eur. Suppl. 622. εἰδείης ἂν φίλων, εἰδείης ἂν τύχας: Bacch. 576. Ἰὼ, κλύετ' ἐμᾶς, κλύετ' αὐδᾶς: Alc. 253. ὀρῶ δίκωπον, ὀρῶ σκάφος. Æsch. S. c. Th. 177. κλύετε παρθένων, κλύετε πανδίκους χειροτόνους λιτάς: 910. δι' ὧν αἰνομόροις, δι' ὧν νεῖκος ἔβα. See below 1279. The metre is dochmiac.

1272. παρέλθω δόμους; shall I enter? "In questions of indecision or doubt, when a person asks himself or another what he is to do, the conjunctive is put, without ἂν, and indeed with or without an interrogative par-

ticle. Il. K. 62. αὐθι μένω μετὰ τοῖσι, δεδεγμένος εἰσόκεν ἔλθης, Ἥε δέω μετὰ σ' αὐτίς; Eur. Ion 758. εἰπόμεν ἢ σιγῶμεν; ἢ τί δράσομεν; are we to speak or be silent? Eur. Phœn. 740. ἀλλ' ἀμφὶ δέῖπνον οὔσι προσθάλω δόρυ; Thus Eur. Herc. Fur. 1111. must be taken as an interrogation: γέροντες, ἔλθω τῶν ἐμῶν κακῶν πέλας; am I to approach? Thus τί φῶ; τί δρῶ; what am I to say? do? Aristoph. Plut. 1198. ἐγὼ δὲ τί ποιῶ; Plat. Gorg. p. 5. τί ἔρωμαι; Il. A. 404. τί πάθω; what am I to do?" Matth. Gr. Gr. § 515. If παρέλθω δόμους were written without an interrogation (which seems preferable), the meaning would be, let me enter the house: as Eur. Heracl. 558. ἐλευθέρως δάνω, let me die: Hipp. 567. Ἐπίσχετ', αὐδὴν τῶν ἔσωθεν ἐκμάθω. See Mus. Crit. i. p. 521. Theatre of the Greeks p. 339.

ἀρῆξαι φ. Δοκεῖ μοι τ. I am determined to save the children from murder: Heracl. 840. οὐκ ἀρῆξετ' αἰσχύνην πόλει; ἀμύνω has the same construction: Orest. 616. μὴ τῷδ' ἀμύνειν φόνον: Il. A. 66. ἡμῶν ἀπὸ λοιγὸν ἀμύναι.

1274. ἐν δέοντι. "Eur. Or. 211. Ὡ φίλον ὕπνου δέλγητρον, ἐπικούρου νόσου, Ὡς ἡδὺ μοι προσήλθες ἐν δέοντι γε: Hipp. 923. ἀλλ' οὐ γὰρ ἐν δέοντι λεπτοουργεῖς, πάτερ: Alc. 820. Οὐκ ἦλθες ἐν δέοντι δέεσθαι δόμοις." Elmsl. Bos Ell. Gr. 130. supplies καιρῷ: but Schæfer and Monk consider it as the dat. sing. of the neut. part. δέον, from δεῖ: inferring this from the similar expression ἐς δέον: Alc. 1122. πιθοῦ· τάχ' ἂν γὰρ εἰς δέον πέσοι χάρις.

1275. ἀρκ. ξ. the toils. Herc. Fur. (728.) βρόχοις δ' ἀρκύων γενήσεται

Χο. τάλαιν', ὡς ἄρ' ἦσθα πέτρος ἢ σίδα-
ρος, ἅτις τέκνων, ὧν ἔτεκες,

ἄροτον αὐτόχειρι μοίρα κτενεῖς.

μίαν δὲ κλύω, μίαν τῶν πάρος

γυναῖκ' ἐν φίλοις χέρα βαλεῖν τέκνοις,

1280

Ἰνώ μανεῖσαν ἐκ θεῶν, ὅς' ἡ Διὸς

δάμαρ νιν ἐξέπεμψε δωμάτων ἄλγῃ.

πιτνεῖ δ' ἅ τάλαιν' ἐς ἄλμαν, φόνω

τέκνων δυσσεβεῖ,

ἀκτῆς ὑπερτείνασα ποντίας πόδα,

1285

δοιοῖν τε παῖδοιν ξυνθανοῦσ' ἀπόλλυται.

τί δὴ ποτ' οὖν γένοιτ' ἂν ἔτι δεινόν;

ᾧ γυναικῶν λέχος πολύπονον,

ὅσα δὴ βροτοῖς ἔρεξας ἤδη κακά.

Ια. γυναῖκες, αἱ τῆσδ' ἐγγὺς ἑστατε στέγης,

1290

ἄρ' ἐν δόμοισιν ἡ τὰ δειν' εἰργασμένη

Μῆδεια τοῖσιδ', ἡ μεθέστηκεν φυγῇ;

Ξιφηφόροι. The Schol. explains ξί-
φους by ἀφύκτον θανάτου.

1276. ὡς ἄρ' ἦσθα, surely you must
be, for *els*. "Hipp. 1169. ὦ θεοί,
Πόσειδόν δ', ὡς ἄρ' ἦσθ' ἐμὸς πατήρ Ὀρ-
θῶς: Phœn. 421. Τίς οὗτος; ὡς ἄρ'
ἄθλιος κακείνος ἦν." Elmsl. Thus
erat for *est*, Hor. Od. i. 37. Ornare
pulvinar Deorum Tempus erat dapibus,
sodales.

1277. "It would not be displeasing
to me, if any MS. should omit ὧν ἔτε-
κες." Porson. Cf. 1322. Elmsl. edits
ὧν ἔτεκες.

1279, 1280. "The second μίαν is
omitted in the MS. A. γυναῖκα φίλοις
χέρα προσβαλεῖν τέκνοις Ald. γυναικῶν
φίλοις B. D. γυναικῶν ἐν φίλοις A. Fl.
γυναῖκ' ἐν φίλοις E. L. P. rightly.
Again χεῖρα βαλεῖν A. Fl. χεῖρα προσ-
βαλεῖν Lasc. I have constructed such
a verse as 1271. (i.e. of the dochmiac
species.)" Porson. "The construction
is, μίαν δὴ γυναῖκα τῶν πάρος κλύω
ἐμβαλεῖν χέρα φίλοις τέκνοις: cf. 1322.
ἥτις τέκνοισι σοῖσιν ἐμβαλεῖν ξίφος

"Ἐτλης τεκοῦσα." Elmsl. The received
fable is, that Ino threw herself into the
sea with one only of her children, Me-
licerta, to avoid the phrenzy of her
husband Athamas, by whom the other,
Learchus, was slain. Ovid Met. iv.
416. Such discrepancies, however, in
mythology, are not unusual among the
poets. Cf. 830.

1282. ἀλγῃ: a word not of frequent
occurrence: Orest. 56. ἄλαισι πλαγ-
χθεῖς. Hom. Od. O. 341. ὅττι μ' ἔπαν-
σας ἄλγος καὶ οἰζύος αἰνῆς.

1285. ἀκτῆς: Schol. Soph. Aj. 414.
ἀκτῇ, ὃ κρημνώδης τόπος ἐν θαλάσῃ·
αἰγιαλὸς δὲ, ὃ ἐπίπεδος καὶ ὁμαλός.

1287. τί δὴ ποτ' οὖν γ. ἂν ἔτι δ.;
what calamity then is yet to ensue?
meaning that as Ino perished, so the
crime of Medea would probably be
expiated by a similar fate.

1292. "τοῖσιν Ald. Lasc. τοῖσδ' γ'
A. B. D. Fl. P." Porson. τοῖσιδ'
Elmsl., as we write τοιοῦνδε not τοιονδε:
so Blomf. Æsch. Prom. 242.

- δεῖ γάρ νυν ἥτοι γῆς σφε κρυφθῆναι κάτω,
 ἣ πτηνὸν ἄραι σῶμ' ἐς αἰθέρος βάθος,
 εἰ μὴ τυράννων δώμασιν δώσει δίκην. 1295
 πέποιθ', ἀποκτείνασα κοιράνους χθονός,
 ἀθῶος αὐτὴ τῶνδε φεύξεσθαι δόμῳ;
 ἀλλ' οὐ γὰρ αὐτῆς φροντίδ', ὡς τέκνων, ἔχω·
 κείνην μὲν, οὓς ἔδρασεν, ἔρξουσιν κακῶς·
 ἐμῶν δὲ παίδων ἦλθον ἐκσώσων βίον, 1300
 μή μοι τι δράσωσ' οἱ προσήκοντες γένει,
 μητριῶν ἐκπράσσοντες ἀνόσιον φόνον.
 Χο. ὦ τλῆμον, οὐκ οἶσθ' οἱ κακῶν ἐλήλυθας,
 Ἰᾶσον· οὐ γὰρ τούσδ' ἂν ἐφθέγξω λόγους.
 Ια. τί δ' ἐστίν; ἥπου καὶ μ' ἀποκτεῖναι θέλει; 1305
 Χο. παῖδες τεθνᾶσι χειρὶ μητριῶν σέθεν.

1293. "δεῖ γάρ νιν commonly. The correction is due to Barnes." Porsm. "The tragedians frequently join the particles μέν νυν: but I do not find γάρ νυν. Read, δεῖ γάρ νιν ἥτοι γῆς γε κρυφθῆναι κάτω. Herod. i. 11. ἀλλ' ἥτοι κείνῳ γε τὸν ταῦτα βουλευσάντα δεῖ ἀπόλλυσθαι. Eur. Ion. 431. ἥτοι φιλοῦσά γ' ἥς ὑπερμαντεύεται." Elmsl. The same critic also in Bacch. 32. has edited τοιγάρ νιν αὐτὰς ἐκ δόμων ᾤσπρησ' ἐγὼ Μανλαί: as in Aesch. Suppl. 315. τοιγάρ νιν ἐκ γῆς ἤλασεν μακρῷ δρόμῳ.

1294. ἐς αἶθ. B. Gray's Progress of Poetry: Thro' the azure deep of air. Cf. Eur. Hipp. 1285. πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις Δέμας αἰσχυνθεῖς; "Ἡ πτηνὸς ἄνω μεταβὰς βίοντον, Πήματος ἔξω πόδα τοῦδ' ἀνέχεις; Hec. 1083. AEn. xii. 892. opta ardua pennis Astra sequi, clausumque cavā te condere terrā.

1295. εἰ μὴ—δώσει δ., for μέλλει δίδοναι: see Matth. Gr. Gr. § 498.

1297. Elmsl. writes ἀθῶος: also ἔρξουσιν 1299.

1299. The adv. κακῶς belongs to both verbs: therefore Schæfer would erase the intermediate commas. "Soph. Phil. 958. καὶ μ' οὓς ἐθέρων πρόσθε, δη-

ράσουσι νῦν. Eur. Ion. 648. καλῶς ἔλεξας, εἶπερ, οὓς ἐγὼ φιλῶ, 'Ἐν τοῖσι σοῖσιν εὐτυχήσουσιν δόμοις." Elmsl.

1300. "ἐκσώσων Ald. ἐκσώσων Lasc. and most MSS. Both correctly." Porsm. Soph. Oed. C. 12. μανθάνειν γὰρ ἤκομεν Ξένοι πρὸς ἀστῶν. But Elmsl. remarks, that ἵναί, ἐλθεῖν, ἤκειν, and similar verbs are far more frequently construed with a part. than the infin.

1301. μή μοι τι δρ.: to connect μοι with δράσωσι would be a solecism; because δράω requires two accus. (Hec. 264.): we must therefore refer it to προσήκοντες, and understand αὐτοὺς (thus: μὴ οἱ προσήκοντές μοι γένει δράσωσιν τι αὐτοῖς), or adopt Elmsley's conjecture, μή νιν τι δρ. In v. 285. μή μοι τι δράσας παῖδ' ἀνήκ. κακὸν, δράω has its proper construction, and μοι belongs to παῖδα.

1302. Cf. Orest. 410. Φοῖβος κελύσας μητρὸς ἐκπράξει φόνον.

1303. οἱ κακῶν, quod maiorum: Soph. Oed. T. 367. οὐδ' ὀρᾶν ἴν' εἰ κακοῦ. Eur. Hel. 747. ἀγγεῖλον ἐλθὼν τοῖς λελειμμένοις φίλοις Τάδ', ὡς ἔχονθ' εὐρηκας, οἱ τ' ἐσμέν τύχης. Cf. 55.

1305. On ἥπου, see the note v. 693.

1306. "That which Musgr. prefers, παῖδες σέθεν τεθνᾶσι μητριῶν χειρὶ, is

Ια. οἶμοι, τί λέξεις; ὥς μ' ἀπώλεσας, γύναι.

Χο. ὥς οὐκέτ' ὄντων σῶν τέκνων, φρόντιζε δύ.

Ιαι. ποῦ γάρ νιν ἔκτειν', ἐντὸς, ἢ ἔσθθεν δόμων;

Χο. πύλας ἀνοίξας, σῶν τέκνων ὄψει φόνον.

1310

Ια. χαλᾷτε κλῆῖδας ὥς τάχιστα, πρόσπολοι·

ἐκλύεθ' ἄρμους, ὥς ἴδω διπλοῦν κακόν,

τοὺς μὲν θανόντας, τὴν δὲ τίσωμαι φόνῳ.

Μη. τί τάσδε κινεῖς κἀναμοχλεύεις πύλας,

1314. Μη. τί τούσδε κινεῖς κἀναμοχλεύεις λόγους,

not a various reading, but the order of the words explained by the Schol." Porson.

1307. τί λέξεις; see Hec. 509. 704. 1106.

1308. Soph. Aj. 281. ὥς ὅδ' ἐχόντων τῶνδ' ἐπίστασθαι σε χρή: 904. ὥς ὅδε τοῦδ' ἐχοντος, αἰάζειν πάρα.

1309. ποῦ γάρ νιν ἔκτ.; yet where did she kill them? cf. 687. 693. νιν for αὐτοὺς, as in Eur. Hel. 1541. ἰδὼν δὲ νιν παρόντας Ἀτρέως γόνος.

1311. Hipp. 808. Χαλᾷτε κλεῖθρα [κλῆῖθρα,] πρόσπολοι, πυλωμάτων· Ἐκλύεθ' ἄρμους, ὥς ἴδω πικρὰν θάνατον γυναικός, ἢ με κατανοῦσ' ἀπώλεσεν.

1312. ἐκλύεθ': the first syllable of λῶν is doubtful in Homer, but long in Attic poets: 1359.

1313. "τὴνδε L. τίσωμαι δίκην Lasc. Ald. τίσομαι φόνῳ A. B. D. Fl., which Brunck has edited. The collator of the MS. C. has noticed two readings φόνῳ and φόνον, of which even the latter is not to be slighted." Porson. Elmsl. has edited τὴν δὲ τίσωμαι δίκην, and above 263. πόσον δίκην τῶνδ' ἀντιτίσασθαι κακῶν: comparing Heracl. 852. ἀποτίσασθαι δίκην Ἐχθροῖς: 881. παρ' ἡμῖν μὲν γὰρ οὐ σοφὸν τόδε, Ἐχθροὺς λαβόντα μὴ ἀποτίσασθαι δίκην. He farther observes that the particles μὲν and δὲ show that the words διπλοῦν κακόν are not to be referred to the children of Medea alone, and therefore that the expression τὴν δὲ τίσωμαι δίκην is equivalent to τὴν δὲ τὴν ἀποκτείνωσαν, ἣν τίσομαι δίκην: cf. 1315.

Matthiæ compares Soph. Œd. T. 228. πείσεται γὰρ ἄλλο μὲν Ἀστεργὲς οὐδὲν, γῆς δ' ἄπεισιν ἀβλαβής; i. e. πείσεται ἄ. μ. ἀ. οὐδὲν, γῆς δ' ἄπεισιν· ἀβλαβής δ' ἔσται.

1314. "Thus all edd. and MSS.; at least those whose variations have been noticed; and thus indeed I think that Eurip. wrote, but not originally. For the author of the *Christus Patiens* 120. cites, Καὶ τούσδε κινεῖς κἀναμοχλεύεις λόγους, and again, 436. Τί τούσδε κινεῖς κἀναμοχλεύεις λόγους; And although I would not assert it to be a moral impossibility, that such a writer should have been capable of distorting the common reading into such a metaphor, I consider it more probable that Eurip. first wrote λόγους, and afterwards wished to qualify so harsh a phrase. Nor are other arguments wanting to prove that this surmise approaches the truth. In Heliodorus *Æthiop.* i. p. 15. Cnemon, being questioned in a troublesome manner by Theagenes and Charicles respecting his circumstances, exclaims, Τί ταῦτα κινεῖς κἀναμοχλεύεις; τοῦτο δὲ τὸ τῶν τραγωδῶν· a passage which Koen on Gregorius, p. 89. has intimated to be borrowed from Eurip., but has not had the least suspicion of a various reading. Yet it must be acknowledged to be a very surprising circumstance, if two writers of such a different cast as Heliodorus and the Pseudo-Gregorius

νεκρούς ἐρευνῶν, καὶ μὲ τὴν εἰργασμένην ;
 παῦσαι πόνου τοῦδ'· εἰ δ' ἐμοῦ χρεῖαν ἔχεις,
 λέγ' εἴ τι βούλει· χειρὶ δ' οὐ ψάύσεις ποτέ·
 τοιόνδ' ὄχημα πατρός Ἥλιος πατὴρ

1315

could apply the same words of a tragic writer in the same figurative manner. I believe therefore that Heliodorus found in his copy of the Medea either τοῦσδε λόγους or ταῦτα ἔπη. For these words are often interchanged, as, to go no farther, below 1401. λόγος Lasc. Ald. where Musgr. from A. B. D. has edited ἔπος: (δ' ἔπος A.) It is well known, that Aristophanes, in the Clouds, while satirising Socrates, inveighs no less bitterly against Eurip. Phidippides therefore having sung about incestuous intercourse from the Æolus of Eurip., and, on being accused by his father, preparing to defend himself, is thus advised by the Chorus 1399. Σὺν ἔργον, ὃ καινῶν ἐπῶν κινήτᾳ καὶ μοχλευτᾷ, Πειθῶ τίνα ζητεῖν, ὅπως δόξεις λέγειν δίκαια. The word ἐπῶν, which had been previously omitted, was restored by Kuster from MSS., with which most others coincide; some give λόγων, at least two, which I have myself examined. Hence I think that Eurip. first wrote what I have placed in the margin; and afterwards, being exposed on the stage by Aristophanes on account of the harshness of the metaphor, substituted the received reading; as above 300. That comic writer has ridiculed other passages of Eurip. in that play, besides those which critics have noticed. This I suspect to be the case in v. 319. but no one, I suppose, will entertain a doubt that 1470. is an entire verse of Eurip. Ναὶ νὰ καταιδέσθητι πατρώων Δία. It will not be altogether out of place, briefly to explain this passage. Other nations, it is to be observed, were in the habit of worshipping a Ζεὺς πατρώος, which, being an epithet most appropriate to the parent of gods and men, you would naturally wonder that the pious Athenians should have

distinguished Jupiter by various other titles, and yet have omitted this. The tragic writers therefore being anxious to supply this omission often introduced Δία πατρώον, as Æschylus and Soph. cited by Alberti on Hesych. v. Πατρώον. For that the Schol. on Aristoph. is mistaken in representing that Jupiter was worshipped under this name by the Athenians, is evident from the words of Plato in the Euthydemus quoted by Spanheim. Yet Plato elsewhere makes mention of a Ζεὺς πατρώος, but however in fictitious laws, which he proposed for his fictitious state: (Legg. ix. p. 881. D. HSt. fin.) Eur. Elect. 675. ὦ Ζεῦ πατρώε καὶ τροπαῖ' ἐχθρῶν ἐμῶν." Porson. Compare the use of the verb κινέω in the following passages: Eur. El. 302. ἐπεὶ δὲ κινεῖς μῦθον, ἱκετεύω, ξένη. Soph. Œd. T. 354. οὕτως ἀναιδῶς ἐκκίνησας τόδε Τὸ ῥήμα;

The reader will observe that the ἐκκύκλημα is employed in this part of the Play for the purpose of exhibiting Medea to the spectators: on this machinery, see the Guide to the Greek Tragedians, p. 123.

1316. "Eur. Suppl. 566. ΚΗ. Βούλει ξυνάψω μῦθον ἐν βραχεὶ σέθεν; ΘΗ. Δέγ' εἴτι βούλει· καὶ γὰρ οὐ σιγηλὸς εἰ. Soph. Trach. 421. Δέγ' εἴτι χρήσεις· καὶ γὰρ οὐ σιγηλὸς εἰ. In these examples εἴτι is equivalent to ὅ τι, whatever." Elmsl.

1318. ὄχημα. Schol. ἐπὶ ὕψους γὰρ περιβαίνεται ἡ Μήδεια, ὀχουμένη δρᾶκοντείοις ἄρμασι, καὶ βαστάζουσα τοὺς παῖδας. Hor. Epod. iii. 13. Hoc delibutis ulta donis pellicem Serpente fugit alite. Seneca, Med. 1022. Sic fugere soleo: patuit in cælum via; Squamosa gemini colla serpentis jugo Summissa præbent: recipe jam natos, parens, Ego inter auras aliti curru vehar.

δίδωσιν ἡμῖν, ἔρυμα πολεμίας χερός.

Ια. ὦ μῖσος, ὦ μέγιστον ἐχθίστη γύναι 1320

θεοῖς τε κάμοι, παντί τ' ἀνθρώπων γένει,

ἦτις τέκνοισι σοῖσιν ἐμβαλεῖν ξίφος

ἔτλης τεκουῖσα, καὶ μ' ἄπαιδ' ἀπώλεσας.

καὶ ταῦτα δράσας, ἥλιόν τε προσβλέπεις,

καὶ γαῖαν, ἔργον τλαῖσα δυσσεβέστατον. 1325

ῥῆλοι· ἐγὼ δὲ νῦν φρονῶ, τότε οὐ φρονῶν,

ὅτ' ἐκ δόμων σε βαρβάρου τ' ἀπὸ χθονός

Ἑλλην' ἐς οἶκον ἡγόμην, κακὸν μέγα,

πατρός τε καὶ γῆς προδότιν, ἣ σ' ἐθρέψατο.

τὸν σὸν δ' ἀλάστορ' εἰς ἔμ' ἔσκηψαν θεοί· 1330

κτανοῦσα γὰρ δὴ σὸν κάσιν παρέστιον,

1319. ἔρυμα π. χ.: “*praesidium contra manum hostilem, ut θανάτων πύργος* Soph. *Ced. T. 1202.*” Scholef. Aj. 1212. δειμάτων προβολὰ καὶ βελών.

1320. ὦ μῖσος. “Substantives of different classes are often interchanged: substantives especially which express a general idea of kind, are put for the definite person or thing to which that idea, as in one single case, refers: *abstractum pro concreto*. Il. *Ξ. 201. 302.* Ὠκεανὸν τε, θεῶν γένεσιν, καὶ μητέρα Τηθὺν, for γεννήτορα. *Æsch. Choëph. 1025.* μητέρα, θεῶν στόγος, *object of the hatred.* Eur. *Ph. 1506.* ἀγεμόνευμα νεκροῖσι πολύστονον, for ἡγεμών: *Tro. 420.* νόμφευμα for νόμφη. Soph. *Aj. 381.* στρατοῦδλημα for ἀλήτης.” Matth. *Gr. Gr. § 429.* Eur. *Heracl. 52.* ὦ μῖσος, εἰθ' ὄλοιο, ᾧ πέμψας ἀνὴρ: 941. ὦ μῖσος, ἥκεις; εἰλέ σ' ἡ δίκη χρόνῳ. Soph. *Phil. 981.* ὦ μῖσος, οἷα κόξανευρίσκεις λέγειν: *El. 289.* ὦ δύσθεον μίσσημα. Eur. *Hipp. 408.* γυνή τε πρὸς τοιοῦδ' οἶδ' ἐγγίνωσκον καλῶς Μίσσημα πᾶσιν: *Orest. 475.* ὁ μητροφόντης ἔδε—στόγῃ μ' ἐμόν. Thus *scelus* for *scelestus*: *Ter. Andr. iii. 5, 1.* Ubi illie est *scelus*, qui me perdidit? *Plaut. Bacch. v. 2, 57.* Abin' a me, *scelus?* i. e. *scelestia.*

μέγ. ἐχθ. “Sometimes the superla-

tive is accompanied by an adv. or adj. in the superl., for the positive. Soph. *Ced. C. 743.* πλείστον ἀνθρώπων κάκιστος, for πολὺ κάκιστος: *Phil. 631.* τῆς πλείστον ἐχθίστης ἐμοὶ ἐχίδνης. Eur. *Alc. 802.* τὴν πλείστον ἡδίστην θεῶν Κύπριν. Thus also μάλιστα ἐχθιστος, *Il. B. 220.* μάλιστα ἐμπερέστατα, *Herod. ii. 76.* *Comp. i. 171.* μάλιστα δεινότατος, *Thuc. vii. 42.*” Matth. *Gr. Gr. § 461.* See *Hec. 618.* “Eur. *Hipp. 1419.* μάλιστα φίλτατος. *Plato, Epinom. 992.* τὸν ἀληθέστατον σοφώτατον. *Shaksp. Winter's Tale, iii. 2.* whose every word deserves To taste of thy most worst. *King Henry IV. P. ii. 3, 1.* And, in the calmest and most stillest night. *Julius Cæsar, iii. 2.* This was the most unkindest cut of all.” Kidd on *Dawes, M. Cr. p. 608.*

1323. καὶ μ' ἄπ. “Supply ποιήσασα or δεῖσα: *Hec. 933.* ἐπεὶ με γὰρ ἐκ πατρός ἀπώλεσεν.” *Elmsl.*

1325. “ἔργον δρῶσα *Lasc.* which does not suit the tenses.” *Porson.* Another objection is, that the same verb δράσας precedes. Cf. 792. *Alc. 626.* ἔργον τλαῖσα γενναῖον τόδε.

1330. Cf. *Phœn. 1572.* σὸς ἀλάστορ—Ἐπὶ παῖδας ἔβα τοὺς σοὺς.

1331. παρέστιον, an inmate of the same house: *Soph. Ant. 373.* μήτ' ἐμοὶ παρέστιος γένοιτο.

τὸ καλλίπρωρον εἰσέβης Ἀργοῦς σκάφος.
 ἤρξω μὲν ἐκ τοιῶνδε· νυμφευθεῖσα δὲ
 παρ' ἀνδρὶ τῷδε, καὶ τεκοῦσά μοι τέκνα,
 εὐνῆς ἑκατι καὶ λέχους σφ' ἀπώλεσας.
 οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνή
 ἔτλη πόθ', ὧν γε πρόσθεν ἡξίουν ἐγὼ
 γῆμαι σέ, κῆδος ἐχθρόν, ὀλέθριόν τ' ἐμοί,
 λείαναν, οὐ γυναῖκα, τῆς Τυρσηνίδος
 Σκύλλης ἔχουσαν ἀγριωτέραν φύσιν.
 ἀλλ' οὐ γὰρ ἂν σε μυρίοις ὀνειδέσι
 δάκοιμι· τοιόνδ' ἐμπέφυκέ σοι θράσος.
 ἔρρ', αἰσχροποιέ, καὶ τέκνων μαιφόνε.
 ἐμοὶ δὲ τὸν ἐμὸν δαίμον' αἰάζειν πάρα,
 ὃς οὔτε λέκτρων νεογάμων ὀνήσομαι,
 οὐ παῖδας, οὐς ἔφυσα καὶ ἔθρεψάμην,

1335

1340

1345

1334. παρ' ἀνδρὶ τῷδε, for ἐμοί: Soph. Œd. T. 534. φονεὺς ὧν τοῦδε τῶνδρός: 815. τίς τοῦδ' ἄνδρός ἐστιν ἀθλιώτερος: "here, as in many other places, ὄδε ἀνὴρ denotes the person speaking, pointing to himself, in the sense of our English formula, *your humble servant*. Ter. Heaut. ii. 3. Tibi erunt parata verba, huic homini verbera." Dr. Brasse. Thus Deianira says of herself, Trach. 305. τῇσδ' ἐγὼ γε ζώσης ἔτι.

1335. On this pleonasm, see above 1022. Porson Hec. 298.

1336. οὐκ ἔστιν Ἑλλ. γυνὴ ἥτις: cf. Hec. 759.

1338. κῆδος ἔ.: for δ (τὸ γῆμαί σε) κῆδος ἐχθρόν ἐστιν: as in Orest. 1103. Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν.

1339. τῆς Τυρσηνίδος. Schol. τῆς Σικελικῆς. Τυρσηνὶν γὰρ πέλαιος Σικελίας. See v. 1356. Æsch. Ag. 1204. τί νιν καλοῦσα δυσφιλὲς δάκος Τύχοιμ' ἂν; ἀμφίσβαιναν, ἣ Σκύλλαν τινὰ, Οἰκοῦσαν ἐν πέτραισι, ναυτίλων βλάβην; Cf. Virg. Æn. iv. 367.

1343. "ἔρρ', αἰσχροποιέ. Macho Athenæi xiii. p. 582. C. Λαῖδα λέγουσι τὴν Κορινθίαν ποτὲ Εὐριπίδην ἰδοῦσαν

ἐν κήπῳ τινὶ Πινакίδα καὶ γραφεῖον ἐξηρητημένον ἔχοντ', ἀπόκριναι, φησὶν, ὦ ποιητά μοι, τί βουλόμενος ἔγραψας ἐν τραγωδίᾳ ΕΡΡ', Αἰσχροποιέ· καταπλαγείς δ' Εὐριπίδης τὴν τόλμαν αὐτῆς, σὺ γὰρ, ἔφη, τίς μοι δοκεῖς εἶν' αἰσχροποιός· ἣ δὲ γελάσας ἀπεκρίθη, ΤΙ Δ' Αἰσχρον, εἰ μὴ τοῖσι χρωμένοις δοκεῖ; a very severe joke, when we consider the subject of the Æolus of Euripides, from which this verse was taken." Porson.

1344. αἰάζειν, from the exclamation αἶ, αἶ, as οἰμῶζω from οἶμοι, ὤζω from ὦ, φεύζω from φεῦ, ἰῶζω from ἰοῦ.

1346. οὐ παῖδας: ὅτε and μήτε are often followed by οὐ and μή: Eur. Or. 41. Ὡν οὔτε σῖτα διὰ δέρης ἐδέξατο, Οὐ λούτρ' ἔδωκε χρωτί: 1086. Μῆθ' αἰμά μοι δέξαιτο κάρπιμον πέδον, Μῆ λαμπρὸς αἰθήρ. But the same idiom, Elmsley (Ed. Rev. xvii. p. 233.) remarks, does not hold with οὐδὲ and μηδέ.

οὐς ἔφ. καὶ. Soph. Œd. T. 827. ὃς ἐξέθρεψε καὶ ἐφύσέ με: Eur. Hipp. 624. ὁ σπείρας τε καὶ θρέψας πατήρ: Electr. 975. πῶς γὰρ κτάνω νιν, ἣ μ' ἔθρεψε κατέκεν;

ἔξω προσειπεῖν ζῶντας, ἀλλ' ἀπώλεσα.
 Μη. μακράν γ' ἂν ἐξέτεινᾷ τοῖσδ' ἐναντία
 λόγοισιν, εἰ μὴ Ζεὺς πατὴρ ἠπίστατό
 οἷ' ἐξ ἐμοῦ πέπουθας, οἷά τ' εἰργάσω. 1350
 σὺ δ' οὐκ ἔμελλες, τᾶμ' ἀτιμάσας λέχῃ,
 τερπνὸν διάξειν βίοτον, ἐγγελῶν ἐμοί,
 οὐθ' ἡ τύραννος, οὐθ' ὁ σοὶ προσθεὶς γάμους
 Κρέων ἀνατεῖ τῇσδ' ἐμ' ἐκβαλεῖν χθονός.
 πρὸς ταῦτα καὶ λέαιναν, εἰ βούλει, κάλει, 1355

1348. "ἡ μακράν ἐξέτεινα Lasc. ἡ μάκρ' ἂν Ald. μακράν ἂν Musgr. [and Elmsl.] from B. D. Fl. μακράν δ' ἂν A. whence Brunck correctly, μακράν γ' ἂν ἐξέτεινα." Porson. Soph. Aj. 1040. Μη τεῖνε μακράν. Æsch. Ag. 889. Μακράν γάρ ἐξέτεινας: "Understand ῥῆσιν: 1267. μακράν ἐτεινας: the ellipsis is supplied by Plato de Rep. x. p. 605. D. μακράν ῥῆσιν ἀποτείνοντας ἐν τοῖς ὄδυρμοῖς. Herod. vii. 51. ἀναγκαίως γὰρ ἔχει περὶ πολλῶν πρηγμαίων πλεῖνα λόγον ἐκτεῖναι." Blomf. Gloss.: Soph. Trach. 681. ὥς δ' εἰδῆς ἅπαν, "Ἡ τοῦτ' ἐπράχθη, μέλizon' ἐκτενῶ λόγον.

1351. σὺ δ' οὐκ ἔμελλες: "You were mistaken, when you expected, &c. Eur. Heracl. 286. ἐνθὲνδε δ' οὐκ ἔμελλες, αἰσχύνas ἐμὲ, ἄξειν βία τοῦσδ'. Cf. Soph. Phil. 1081." Elmsl.

1353. Elmsl. pronounces οὔτε and μήτε after οὐ and μὴ to be solecisms: he therefore edits οὐδ' ἡ τύραννος, οὐδ' ὁ σοὶ πρ. γ.

"προσθεῖς, the Flor. MS. in Valck. Phœn. 583. (ᾧ κατὰ μνηστεύματα, Ἀδραστε, προσθεῖς, διὰ μᾶς νύμφης γάμον Ἀπωλόμεσθα.) Lasc." Porson.

1354. ἀνατεῖ. Elmsl. has edited ἀνατλ, in conformity with the principle thus developed by Blomf. Gloss. Æsch. Pr. 216. respecting adverbs of this form: "Adverbs are formed not from the gen., but the dat. case of nouns. Most of these, being derived from the dat. plur., terminated in ωs (ois); some, from the dat. sing. in ει or ι. Those from nouns ending in η or α, the ancients wrote with ει, the old dat.

before the letters ω or η were in use. Thus from βοῆ, gen. βοῆς, dat. βοεῖ, was derived αὐτοβοεῖ. But the dat. of nouns in οs was originally formed thus: οἶκος, dat. οἶκοι: στρατός, dat. στρατοῖ: and therefore all adverbs from words of this form, anciently ended in οι; as is evident from οἶκοι, πεδοῖ, ἄρμοι, ἐνδοῖ, which retain the old termination. But afterwards, τό distinguish them from the nom. plur., ο was dropped, and they were written with ι alone. This being admitted, we must write αὐτοβοεῖ, but those of the other class with ι: as ἀμαχί, ἀνατλ (from ἀνατος), ἀστενακτλ, ἀστακτλ, πανδημί, πανομιλί, ἀνομιωκτλ, &c. Transcribers not unfrequently vitiated the old form, from ignorance that the final ι was sometimes long and sometimes short: ἀμογητῖ Il. A. 636. μεγαλωστῖ Σ. 26. μελεῖστῖ Ω. 409. ἀνιδρωτῖ Il. O. 226. ἀσπουδῖ 476. ἀναιμωτῖ P. 363. ἀνουτητῖ X. 371. μεταστοιχῖ Ψ. 358." Dunbar has however justly remarked, that while these observations are true with respect to adverbs ending in ι, they are not applicable to all in ωs, as ἀληθῶς, βαρέως, πάντως, πρεπόντως, διαφερόντως, &c. which are probably derived from the gen. plur., as ὁμοῖ, οὐδαμοῦ, αὐτοῦ, &c. are from the gen. sing. See Class. J. xxv. p. 74.

1355. "In Athen. xiii. p. 577. D. where this verse is quoted, κράτει is corruptly read for κάλει. Florens Christianus on Aristoph. Lys. 231. did not remember this verse." Porson. "Cf. Heracl. 978. πρὸς ταῦτα, τὴν

καὶ Σκύλλαν, ἣ Τυρσηνὸν ὤκησε σπέος·

τῆς σῆς γὰρ, ὡς χρὴ, καρδίας ἀνθηψάμην.

Ια. καὐτὴ γε λυπεῖ, καὶ κακῶν κοινωνὸς εἶ.

Μη. σάφ' ἴσθι· λύει δ' ἄλλως, ἣν σὺ μὴ ᾔγγελας.

Ια. ὦ τέκνα, μητρὸς ὡς κακῆς ἐκύρσατε.

1360

Μη. ὦ παῖδες, ὡς ὤλεσθε πατρῶα νόσῳ.

Ια. οὐ τοῖνον ἤμῃ δεξιά σφ' ἀπώλεσεν.

Μη. ἀλλ' ὕβρις, οἷ τε σοὶ νεοδμητες γάμοι.

Ια. λέχους σφέ γ' ἠξιώσας οὕνεκα κτανεῖν;

Μη. σμικρὸν γυναικὶ πῆμα τοῦτ' εἶναι δοκεῖς;

1365

δράσειαν; ὅστις ἂν θέλῃ, Καὶ τὴν φρονοῦσαν μείζον ἢ γυναῖκα χρὴ, Λέξει· τὸ δ' ἔργον τοῦτ' ἐμοὶ πεπράξεται." Elmsl. πρὸς ταῦτα, therefore.

1356. "ᾠκησεν πέδον Lasc. Ald. and, I believe, all MSS. But in A. σπήλαιον is written over as a gloss, which indicates a various reading, σπέος. Musgr. prefers πόρον. I have followed Brunck in adopting σπέος." Porson. Elmsl. has edited πέτραν. Cf. Aesch. Ag. 1204. quoted on v. 1340.

1359. σάφ' ἴσθι, i. e. ἐμὲ λυπεῖσθαι καὶ κακῶν κοινωνῶν εἶναι.

"Λύει. Critics interpret λύει by λυσιτελεῖ, nor do I greatly object. [Cf. 566.] Yet it may also signify *minuit*, *levat*, *meum dolorem*, *si tu non irrides*. ["At λύειν non est *minuere*, *levare*, *sed tollere*, *quod vix puto Medeam dicere potuisse*." Matthiæ.] A. μὴ γελας, which Brunck has edited and Musgr. approves: μὴ ᾔγελας ed. Musgr." Porson.

1361. νόσῳ, Schol. κακία: cf. 471.

1362. Elmsl. seems inclined to write this line thus: οὔτοι νυν ἡμῇ δ.: comparing Eur. Alc. 721. Οὔτοι πρὸς ἡμῶν γ' ὦλετ'· οὐκ ἐρεῖς τόδε.

1363. "The MS. A. omits σοί. Brunck conjectures, ἀλλ' ὕβρις ἢ σὴ, χοί ν., elegantly, but without necessity. ["Cf. Soph. Œd. T. 417. καὶ σ' ἀμφιπλῆξ μητρὸς τε καὶ τοῦ σοῦ πατρὸς Ἑλᾶ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά: Œd. C. 1399. Οἷμοι κελεύθου, τῆς τ' ἐμῆς δυσπραξίας. Hipp. 1042. Εἰ γὰρ

σὺ μὲν (ἐμὸς) παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ." Elmsl.] Again νεοδμητες Ald. νεόδημοι Lasc. Both are right, but the former may with greater facility be changed into the latter, than the latter into the former. The Attics say without distinction, ἀμβλῶψ, ἀμβλωπὸς, γοργῶψ, γοργωπὸς, φλογῶψ, φλογωπὸς, ἀδμῆς, ἀδμητος, ἄζυξ, ἄζυγος, νεόζυξ, νεόζυγος (also νεόζυγῆς), εὐκρας, εὐκρατος, &c. ["More correctly εὐκράς, as μελικράς, μελίκρατος, χαλκοκράς, χαλκόκρατος, ἀλικράς, ἀλίκρατος, νεοκράς, νεόκρατος. On the contrary ἄζυξ, νεόζυξ." Schæf.] There is therefore no doubt, but that in Herc. Fur. 935. ought to be read, ῥίζας τ' ἐν ὅσσοις αἱματώπας ἐκβαλόν. Melanippides in Stobæus, xciv. p. 381. ed. Grot. Ὡ τέκνον, ἀνθρώποισιν ἔστιν οἷς βίος Ὁ μικρὸς εὐκρατος ἐγένετο δ' ὄγκος κακόν. Read, Ὁ μικρὸς εὐκρας ἐγένεθ'· οἷς δ' ὄγκος κακόν." Porson.

1364. "σφε κηξίσας Ald. [thus Elmsl.] σφέ γ' ἠξίωσας A. D. L." Porson. Elmsl. asserts that γε can have no place in an interrogative sentence, except for the sake of emphasis: as Iph. A. 513. Πῶς; τίς δ' ἀναγκάσει σε τήν γε σὴν κτανεῖν; Of καὶ used interrogatively he adduces the following instances: Soph. Ant. 726. Οἱ τηλικοῖδε καὶ διδαξόμεσθα δὴ φρονεῖν πρὸς ἀνδρὸς τηλικοῦδε τήν φύσιν; 770. ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι δοκεῖς; Eur. Or. 1331. Ἡ τοῦδ' ἑκατὶ καὶ βοῇ κατὰ στέγας;

- Ια. ἦτις γε σώφρων· σοὶ δὲ πάντ' ἐστὶν κακά.
 Μη. οἷδ' οὐκέτ' εἰσί· τοῦτο γὰρ σε δῆξεται.
 Ια. οἷδ' εἰσὶν, οἴμοι, σῶ κάρα μιάστορες.
 Μη. ἴσασιν, ὅστις ἤρξε πημονῆς, Δεοί.
 Ια. ἴσασι δῆτα σὴν γ' ἀπόπτυστον φρένα. 1370
 Μη. στυγεῖ· πικρὰν δὲ βάξιν ἐχθαίρω σέθεν.
 Ια. καὶ μὴν ἐγὼ σὴν· ῥάδιοι δ' ἀπαλλαγαί.
 Μη. πῶς οὖν; τί δράσω; κάρτα γὰρ καγὼ θέλω.
 Ια. θάψαι νεκρούς μοι τούσδε, καὶ κλαῦσαι πάρες.
 Μη. οὐ δῆτ', ἐπεὶ σφας τῇδ' ἐγὼ θάψω χερὶ, 1375
 φέρουσ' ἐς Ἥρας τέμενος ἀκραίας Δεοῦ,
 ὥς μή τις αὐτοὺς πολεμίων καθυβρίσῃ,
 τύμβους ἀνασπῶν· γῇ δὲ τῇδε Σισύφου
 σεμνὴν ἑορτὴν καὶ τέλη προσάψομεν
 τολοιπὸν, ἀντὶ τοῦδε δυσσεβοῦς φόνου. 1380
 αὐτὴ δὲ γαῖαν εἴμι τὴν Ἑρεχθέως,
 Αἰγεί ξυνοικήσουσα τῷ Πανδίοονος.
 σὺ δ', ὥσπερ εἰκὸς, κατθανεῖ κακὸς κακῶς,
 Ἄργους κάρα σὸν λειψάνῳ πεπληγμένος,
 πικρὰς τελευτὰς τῶν ἐμῶν ἰδὼν γάμων. 1385
 Ια. ἀλλὰ σ' Ἑριννὺς ὀλέσειε τέκνων,
 φονία τε Δίκη.

1368. οἴμοι. Bothe has edited οἶμαι, which seems preferable: *methinks, they are avenging furies to thee.*

μιάστορες, i. q. ἀλάστορες, 1055. 1256. 1330. Soph. El. 603. ὃν πολλὰ δὴ με σοὶ τρέφειν μιάστορα Ἑπιδιάσω. Eur. Andr. 605. αὐθέντην δὲ σέ, Μιάστορ' ὥς τιν', ἐσδέδορικ' Ἀχιλλέως.

1375. οὐ δῆτα, non ita, Virg. Æn. ii. 583. ἐπεὶ σφᾶς Elmsl.

1376. ἀκραίας, from ἀκρα, *promontorium*, as the following passage shows, quoted by Elmsl. from Livy xxxii. 23. Promontorium est adversus Sicyonem Junonis, quam vocant Acræam, in altum excurrens: tractus inde Corinthum, septem millia ferme passuum.

1379. "τέλη προσάψομαι Lasc. Ald.

τέλη προσάψομεν A B. D. τέλη μυστηρίων Flor. ex Hippol. 25. apud Valck. *ibid.* τέλος προσάξομεν Et. m. M. p. 750. 43. τέλος προσάψομαι Schol. Venet. et Leid. ad Iliad. K. 56." Porson.

1385. Cf. Eur. Bacch. 357. πικρὰν βάκχευσιν ἐν Θήβαις ἰδὼν. Æsch. Ag. 721. ἐπέκρανεν Δὲ γάμου πικρὰς τελευτάς.

1387. φ. τε Δίκη: Δίκη is thus deified in Æsch. Ag. 1407. Μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην, Ἑρινὺν δ', αἰσι τόνδ' ἐσφαξ' ἐγώ. Blomf. Gloss. Æsch. Prom. 53. contends that Ἑρινὺς and the verb. ἐλινύω should be written with the single ν, as the more ancient form.

Μη. τίς δὲ κλύει σου θεὸς ἢ δαίμων,
τοῦ ψευδόρκου καὶ ξειναπάτα;

Ια. Φεῦ Φεῦ μουσαρὰ καὶ παιδολέτορ.

1390

Μη. στεῖχε πρὸς οἴκους, καὶ θάπτ' ἄλοχον.

Ια. στεῖχω, δισσῶν γ' ἄμορος τέκνων.

Μη. οὐπὼ θρηνεῖς· μένε καὶ γήρασκ'.

Ια. ὦ τέκνα φίλτατα. Μη. μητρί γε, σοὶ δ' οὔ.

Ια. κάππειτ' ἔκτας; Μη. σέ γε πημαίνουσ'.

1395

Ια. αἱ αἱ φίλιου χρήζω στόματος
παίδων ὁ τάλας προσπτύξασθαι.

Μη. νῦν σφε προσαυδᾷς, νῦν ἀσπάζει,
τότ' ἀπώσάμενος. Ια. δός μοι, πρὸς θεῶν,
μαλακοῦ χρωτὸς ψαῦσαι τέκνων.

1400

Μη. οὐκ ἔστι· μάτην ἔπος ἔρριπται.

1390. Æsch. S. c. Th. 723. παιδο-
λέτωρ ἔρις αἶδ' ὀτρύνει.

1392. "Thus Lasc. Ald. Brunck has erroneously rejected the particle on the authority of the *membranae*." Porson. The particle γε here signifies *moreover*, and, as Elmsl. remarks, is used with peculiar propriety when any thing is added in exaggeration of the observation of the previous speaker: thus Alc. 376. ΑΔ. Ἐπὶ τοῖσδε παῖδας χειρὸς ἐξ ἐμῆς δέχου. ΑΔ. Δέχομαι, φίλον γε δῶρον ἐκ φίλης χειρός. Hec. 421. ΠΟΛ. δούλη θανούμαι, πατρὸς οὐδ' ἐλευθέρου. ἘΚ. ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων.

1393. "γῆρας edd. MSS. contrary to the metre: [see Hec. p. xxxiii.] Heath is disposed to remove the conjunction; but a paræmiac would not be introduced with propriety, when the characters speak in alternate verses. Brunck at first edited, οὐπω θρήνει, which is a solecism: [it should be μήπω: cf. 726. 818.] then γῆράς σε μένει, as if that hiatus could be tolerated. I have added a letter. Something to this effect must be understood, καὶ τότε θρηνήσεις." Porson.

1395. "πημαίνουσα σέ Ald. in violation of the metre. But σέ γε πημαί-

νους' all the Par. MSS. Fl. Lasc." Porson.

1396. "αἱ αἱ Lasc. with edd. generally: ὅμοι for αἱ αἱ the *membranae*. With the words that follow Brunck was so strangely offended, as even to repent of his modesty in suffering such a corrupt passage to remain in his text. He therefore proposes two emendations: φίλια χρήζω σώματα, or φίλια στόματα χρήζω· preferring however the former. The author of the X. Π. 460. seems to have had the received reading in view: Νῦν γὰρ στόματος φίλιου χρήζω σέθεν Φωνῆς ἀκοῦσαι. But whether he read so, or not, no change is to be made. That eminent critic was led into error by the construction, which is this: χρήζω φίλιου στόματος, ὥστε προσπτύξασθαι, Hippol. 1391. ἀμφιτόμον λόγχας ἔραμαι Διαιοιρᾶσαι. Herod. v. 38. ἔδεε γὰρ δὴ συμμαχίης τινὸς οἱ μεγάλης ἐξευρεθῆναι." Porson.

1399. τότε, formerly: cf. 1326. Eur. El. 1203. φρονεῖς γὰρ ὅσα νῦν, τότ' οὐ φρονουσά γ' εἶδ.

1401. "Hipp. 213. οὐ μὴ παρ' ὄχλου τάδε γηρύσει Μανίας ἔποχον ρίπτουσα λόγον; 232. τί τόδ' αὖ παράφρων ἐρρίψας ἔπος; Hec. 334. ὦ θυγάτερ, οὐμοί

- Ια. Ζεῦ, τὰδ' ἀκούεις, ὡς ἀπελαυνόμεθ',
οἶά τε πάσχομεν ἐκ τῆς μυσαρᾶς
καὶ παιδοφόνου τῆσδε λεαίνης;
ἀλλ' ὑπόσον γοῦν πάρα καὶ δύναμαι, 1405
τάδε καὶ θρηνῶ κάπιθοάζω,
μαρτυρόμενος δαίμονας, ὥς μοι
τέκν' ἀποκτείνας', ἀποκωλύεις
ψαῦσαι τε χεροῖν, θάψαι τε νεκρούς,
οὓς μὴ ποτ' ἐγὼ φύσας ὤφελον 1410
ἐκ σοῦ φθιμένους ἐπιδέσθαι.
- Χο. πολλῶν ταμίας Ζεὺς ἐν Ὀλύμπῳ,
πολλὰ δ' ἀέλπτως κραίνουσι θεοί·
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
τῶν δ' ἀδοκῆτων πόρον εὔρε θεός. 1415
τοιόνδ' ἀπέβη τόδε πρᾶγμα.

μεν λόγοι πρὸς αἰθέρα Φροῦδοι, μάτην
ρίφέντες ἀμφὶ σοῦ φόνου." Elmsl.

1402. "ἀπελαυνόμεσθ' Lasc. Ald. a slight error, which Bentley removed: [Phal. p. 156.]" Porson.

1405. Elmsl. has edited, ἀλλ' ὀπόσον γ' οὖν, i. e. ἀλλ' οὖν ὀπ. γε, as Soph. Ant. 84. ἀλλ' οὖν προμηνύσης γε τοῦτο μηδενὶ τοῦργον. In order to render the rhythm less dactylic, we might read 'ΑΛΛ' οὖν γ' ὀπόσον: see Hec. p. xxxiii.

1406. κάπιθοάζω. Aesch. Cho. 842. Ζεῦ, Ζεῦ, τί λέγω; πόθεν ἄρξωμαι τὰδ' ἐπευχομένη, κάπιθοάζουσ'; "I think that κάπιθεάζουσ' is the reading required. Thuc. viii. 53. Εὐμολπιδῶν — μαρτυρομένων καὶ ἐπιθειάζοντων μὴ κατάγειν, Schol. ἤγουν θεῖά τινα ἐπιθειάζοντων. Plato Phædr. 40. ὁ δὲ ἀναγκάζεται διώκειν ἀγανακτῶν καὶ ἐπιθειάζων. The same correction, I suspect, ought to be applied to Eur. Med. 1406. Hesych. Ἐπιθειάζει· θεοὺς ἐπικαλεῖ-

ται. Ἐπιθειάσας· κατευξάμενος." Blomf.

1410, 1411. "ὤφελον πρὸς σοῦ edd. MSS. ὤφελον Bentley: [Phal. 156.] ἐκ σοῦ Musgr., whom Brunck has followed. But the author of X. Π. 1314. seems to have read πρὸς σοῦ: "Ὁν μὴ ποτ' αὐτὴ φύσας' ὤφελον νέκυν Τανῶν ιδέσθαι, φθιμένον σ' ὑπ' ἀνόμων. πρὸς σοῦ φθινομένους L." Porson. Elmsley gives a decided preference to the conjecture of Bentley, and retains πρὸς: see Porson, Hec. 762. On v. 1079. it has been observed, that in an anapestic dipodia a dactyl rarely follows a spondee or an anapest. The constr. of this passage is paralleled by Eur. Hipp. 901. μὴ ποτε γήμας ὤφελον οἰκεῖν μετὰ τῆσδε δόμου.

1412. Instead of this verse, the following is read in the conclusion of the Alcestes, Andromache, Bacchæ, and Helen, Πολλὰ μορφὰ τῶν δαιμονίων. The remaining four lines are the same in each.

ADDENDA.

139, 140. THE remainder of Porson's valuable note, being unconnected with the play, it has been thought unnecessary to translate; but it is here subjoined, that the student may consult it at his leisure:—

Quod sane cum non paucis aliis poetarum fragmentis acciderit, loca quædam indicare operæ pretium fortasse videatur. Nihil enim majus habemus quod agamus, et otio fruimur. Sed priusquam alienos errores insectabor, præstabit fortasse meos corrigere, ne mihi vetus illud occinatur: Τί τὰλλότριον, ἄνθρωπε βασκανώτατε, Κακὸν ὀξυδερκεῖς, τὸ δ' ἴδιον παραβλέπεις; In nota ad Orest. 5. p. 5. col. 1. l. 3. [ed. Lond. 1798.], delenda sunt ea verba, "in eo leviter errans, quod a Καλ inciperet, cum putaret, opinor, ὡς esse Athenæi, non Archilochi." Recte enim versum ab Ὡς incipit Bentleius. Sed in eadem fabula longe gravius peccatum est ad versus 676, 677, 678, 679. Redigendi enim sunt ad vulgatum ordinem δ' α' β' γ'. In 676. (679.), παρὰ edidi pro πρὸς, non male, ut arbitror; verum lectorem monitum oportebat. Sin forte Clericus aliquis vel Pauwius, vel alius mihi adversarius obtigisset, isque hunc errorem detexisset, quanta, putas, cum verborum lenitate me excepisset? Verum isti homines et ceteræ ejusmodi quisquiliæ requiescant in pace. Nemini enim existimationem in hac nota scribenda lædere constitui, nisi 'Præclarorum hominum ac primorum significumque.' Ἐκ τῶν δὲ πρώτων πρώτον ἄρξομαι λέγειν.

I. Bentleius in immortalī ista de Phalaridis epistolis dissertatione hæc verba Epist. li. (xxiv. Lennep.), *Θνητοὺς γὰρ ὄντας ἀθάνατον ὀργὴν ἔχειν, ὥς φασί τινες, οὐ προσήκει*, ex Euripide mutua sumta existimat, cui sane hactenus assentior. Verum, quod non vidit vir summus, non sunt ista ex Euripide imitando expressa, sed sunt ipsa tragici verba, ["Imitando expressa sunt ex Euripide, non ipsa tragici verba. Respicitur enim locus ex Philoctete servatus a Stobæo Tit. xx. "Ὡς περ δὲ Θνητὸν καὶ τὸ σῶμ' ἡμῶν ἔφυ, οὕτω προσήκει μὴδὲ τὴν ὀργὴν ἔχειν Ἀθάνατον, ὅστις σωφρονεῖν ἐπίσταται." Erfurdt.] ita legenda: *Θνητοὺς γὰρ ὄντας ἀθάνατον ὀργὴν ἔχειν οὕτοι προσήκει*. Duo erant, quæ, ne viri docti hoc perviderent, faciebant. Primum, quod nesciebant ἀθάνατον primam producere, quod apud omnes antiquos et genuinos Græciæ poetæ semper fieri præstabo, alias forsitan Brunckii et aliorum errores castigaturus. Deinde paullo minus grati sunt numeri, quam in plerisque tragicorum senariis, non tamen omnino inusitati. Euripid. Hec. 1230. *ἀχθεινὰ μὲν μοι τὰλλότρια κρίνειν κακά*. Ion. 619. *ἐλθὼν δ' ἐς οἶκον ἀλλότριον, ἔπηλυσ ὦν*. Bacch. 1064. *λαβὼν γὰρ ἐλάτης οὐράνιον ἄκρον κλάδον*. Simile est, cum tribrachys in quarto loco vocem complet, eumque monosyllabon præcedit. Sophocel. Antig. 263. *κοῦδεῖς ἐναργῆς, ἀλλ' ἔφυγε τὸ μὴ εἶδέναι*. Citassem et Philoct. 4. *Ἀχιλλέως παῖ Νεοπτόλεμε τὸν Μηλιά*, et monuissem Νεοπτόλεμε esse Pæonem primum, si quenquam discipulorum meorum crederem tum stupidum esse aut bardum, ut hoc nesciret. Verum ne tironum judicio viderer diffidere, locum istum, ut vides, omisi. Alibi etiam citat iste Pseudo-Phalaris tragicorum iambos, ut Epist. lxxxviii. (cxvi.). *Πολλῶ δὲ κρεῖσσόν ἐστι, μὴ δεδοικότα, Παθεῖν τὸ μέλλον δεινόν, ἢ δεδοικότα* qui videntur Agathonis esse. Epist. cxxii. (v.) *ἐπεὶ δὲ ἀναπτύξας τὸ πλευρὸν, ἐγύμνωσε Πάσης μὲν ὁμότητος ἀνάπλεων φόνον, Παντὸς δὲ θανάτου δυσποτμώτερον μόρον, τότε δὴ τῆς τέχνης αὐτὸν ἐπαινέσαντες, τῶν τρώπων ἐτιμωροῦμεθα*. Vides duo senarios. Tantum rescripsi ἀνάπλεων pro

ἀνάπλεω et δυσποτμώτερον pro δυσποτμότερον. Hoc posterius adde exemplis a me allatis ad Phœniss. 1367.

II. Kusterus in Suida v. ἐκβιασθῆς; hæc verba edidit: ἀμφω γὰρ εἰσιν ἐκβιασται τῆς δίκης, καὶ νύττουςιν ἡμᾶς πρὸς τὸ τῆς δίκης πέρας· ubi καὶ ex penu sua edidit, cum deberet νύττουςί δ' ἡμᾶς edere, si modo videret duo hos esse senarios. Sed melius, opinor, legetur ὄντες pro εἰσι, quomodo exstat in Georgio Piside contra Severum 652. In v. ἱστορημένοι hæc verba citantur: Οὕτω γὰρ ἦσαν ἱστορημένοι μόνον, ὥς ζωγραφοῦσιν οἱ γραφεῖς τὰς εἰκόνας· quæ desumpta sunt ex ejusdem Acroasi tertia de Heraclii Expeditione v. 46. Scriptor Anonymus in Suida v. Στέγει, citatus a Pauwio ad Anacreont. p. 92. Τὸν καυστικὸν δὲ τοῦτον ἥλιον στέγει, ἰδρῶτι θερμῷ πανταχοῦ βεβρεγμένος. Dorvillius Vann. Crit. p. 360. in Pauwium strenue invehitur, quod duo senarios in his verbis latere non viderit. Respondet Pauwius, ut potest, præf. ad Phrynichum p. **** 2 b. ubi ait, non versus iambicos esse, sed versus iambicos esse posse, Hoc fieri posse, ut duo simul versus imprudenti excidant, non præfracte equidem negarim. Synesius enim Epist. xliii. ait: ἔγνωκε πλεῖν εἰς ταπὶ Θράκης χωρία, ἐκεῖ διαλλαγησόμενος πρὸς τὴν τύχην· quæ credo Synesii ipsius esse verba, non e comico quopiam desumpta. Dum de Synesio loquimur, in loco suprâ citato ad v. I. lege ἐπὶ pro εἰς et deinde "Synesius Dion. p. 54." ["Dum de Synesio — p. 54. B.' omissa sunt in noviss. edit. Lond. Edidi nunc in illo Synesii loco ἐπὶ τὴν λοιδορίαν pro εἰς τ. λ. secutus edit. Lond." G. H. S.] Sed, ut fors ferebat, Dorvillius recte et ordine fecit; duo enim ipsi versus extant in Georgio suprâ memorato Piside Acroasi iii. de Exped. Heraclii v. 100.

III. Verissime observat Wyttenbachius in Epist. Crit. [p. 29. G. H. S.], Homericas allusiones viros etiam doctissimos fallere. Quanquam enim apud Suidam v. ἀτέχνους locus Homeri a sermone communi distinguitur, in Schol. ad Aristophan. Ran. 106. sine ulla citationis nota editum est: ἀμφὶ δὲ δεσμοὶ Τεχνήντες ἔχυντο. (Od. E. 296.) Themist. xv. p. 191. A. Μέννημαι τὸδε ἔργον ἐγὼ πάλαι, οὔτι νέον γε. Sic lege pro παλαιὸν ex Il. I. 523. et sic Priscianus Aldi xviii. p. 229. b. pessime Putsch. p. 1176. 5. Incertus ap. Stob. lxxxiv. p. 349. Ἡ τι κασιγνήτους ἐπιμέμφεται; lege ἐπιμέμφεται ex Od. II. 97.

IV. Scholiastes ad Sophocl. Cœd. T. 1191. τὸ τῆς τύχης γὰρ ρεῦμα μεταπίπτει ταχύ. Hic est versus Menandri apud Clericum pag. 34. et Etymologicum M. p. 685. 38.

V. Plutarch. t. ii. p. 777. 8. ὡς τὴν Ἀφροδίτην ὁ Ἰππόλυτος ἄπωθεν ἀγνὸς ἂν ἀσπάζεταιται. Versus est Euripidis Hippol. 102. unde saltem variam lectionem lucramur, ἄπωθεν pro πρόσωθεν. At hoc, inquires, leve est. Leve sane est, sed hoc ipsum oculos effugit Valckenaerii, 'nostrum melioris utroque.' Nihil contemnendum est, neque in bello, neque in re critica. Idem vir summus Diatrib. p. 125. e Dionis Chrysostomi verbis hos versus Euripidei Philoctetæ extundere conatur: Εἰ δ' οὖν θελήσεις τοῦδε κοινωνεῖν βίον, ἔστ' ἂν ποθέν σοι παραπέσῃ σωτηρία, οὐκ ἂν φθονοῖμεν· δυσχερὴ δὲ δεάματα τᾶνδον, ξέν', εἰσίν. Quanto melius erat, pro tot versibus, quos non scripsit Euripides, unum, quem scripsit, posuisse! Δύσμορφα μέντοι τᾶνδον εἰσιδεῖν, ξένε· quem fabulæ i-iti adscribendum vidit Gatakerus nostras ad M. Antonin. iv. 3, p. 92. e Plutarcho t. ii. p. 521. A. Et tamen Valckenaerius Gatakeri opera diligenter legerat, Plutarchi diligentissime. Sed εἰς ἀνὴρ οὐ πάνθ' ὀρά.

VI. Sagaciter vidit Toupius, locum Plutarchi t. ii. p. 519. A. ad Menandri Γεωργῶν pertinere: εἰτά μοι σκάπτων ἐρεῖ, ἔφ' οἷς γεγόνασιν αἱ διαλύσεις· ταῦτα γὰρ Πολυπραγμονῶν νῦν ὁ κατάρτος περιπατεῖ. Sed male emendat σκάπτοντι, ut liquet ex alio Plutarchi loco p. 551. E. ὁ δὲ Ἀττικὸς ἐρεῖ τῷ δεσπότη σκάπτων, ἐφ' οἷς γεγόνασιν αἱ διαλύσεις.

VII. Fragmenta scenæ istius, ubi Zethus cum Amphione colloquitur, collegit Valckenaerius Diatrib. p. 74—87. Sed idem Dionis locum ex Orat. lxxiii. p. 635. C. citat p. 68. ὡς ἐκείνος (Zethus) ἐνουθέτει τὸν ἀδελφόν, οὐκ ἀξίως

φιλοσοφεῖν αὐτὸν, οὐδὲ περὶ μουσικὴν διατρίβειν, ἐδάσαντα τὴν τῶν ἰδίων ἐπιμέλειαν· ἔφη δὲ αὐτὸν ἀποπνέειν τινα καὶ ἀσύμφορον μοῦσαν εἰσάγειν. Mirum sane, si quid in homine mirum est, eum non vidisse, hæc esse Zethi verba, hoc modo legenda: Μοῦσάν τιν' ὑποπνέειν εἰσάγεις, ἀσύμφορον, Ἄργον, φίλινον, χρημάτων ἀτημελή· quomodo citat Sextus Empiricus adv. Math. vi. 27. ubi male ἀργὴν editur, male etiam MSS. quidam ἀσύμφωνον. Ex hac quoque scena desumptus videtur versus ab Athenæo xiv. pag. 616. C. Plutarcho Symp. ii. l. 13. citatus, eandem historiam de hominibus diversis narrantibus: Κακῶν κατάρχεις, τήνδε μοῦσαν εἰσάγων.

VIII. Æschyli locum Suppl. 689. apud Plutarchum Erot. p. 758. F. indicavi ad Phœniss. 800. Alium locum ejusdem fabulæ 944. πεσθήματ' ἀνδρῶν, κάπολακτισμοὶ βίον, citat Plutarchus de Curiositate p. 517. F. βίαν, quod vulgato deterius videtur. Tertium locum ex Myrmidonibus citatum, qui deinceps in proverbium abiit, de quo vide G. Canterum Nov. Lect. vi. 15. Casaubonum ad Athen. xi. 12. p. 494. B. Toupium Epist. Crit. p. 418. latentem vidit apud Dionysium Halicarnass. de admirabili vi dicendi in Demosthene t. ii. p. 272. 89. (970. ed. Reisk.) vidit, inquam, Valckenaerius in postumis ad Callimachea notis p. 286. sed in loco constituendo longissime a vero aberravit. Æschyli primo versus transcribam e Scholiaste ad Aristoph. Av. 808. Ὡς δ' ἐστὶ μῦθον τῶν Λιευστικῶν λόγος, Πληγέντ' ἀτράκτω τοξικῶ τὸν ἀετὸν εἰπεῖν, ἰδόντα μηχανὴν πτερώματος, τὰδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν πτεροῖς Ἀλίσκόμεσθα. Verba sunt Achillei querentis, quod Patroclum armis suis ornatum ipse ad necem miserit. Nunc locum Dionysii videamus. Καὶ τοσαύτην ἐκμηκύνας (Plato) περίφρασιν, ὀλίγοις τοῖς (lege ὀλιγίστοις) ["Etiam in Plutarchi Vit. Parail. t. ii. p. 417. R. ὀλίγοις τοῖς mutandum in ὀλιγίστοις. Idem vitium in sex primis voluminibus editionis Lipsiensis Galeni aliquoties correxi." G. H. S.] ὀνόμασι δυναμένου περιληφθῆναι πράγματος, ἐπιλαμβάνεται τῆς ἀκαιρίας αὐτὸς αὐτοῦ, καὶ φησί· Σιγῇ τοίνυν μου ἄκουε· τῷ ὄντι γὰρ θεῖος [ἔοικεν] εἶναι ὁ τόπος· ὥστ' εἴαν ἄρα πολλάκις νυμφόληπτος γένωμαι, προΐοντος τοῦ λόγου, μὴ θαυμάσης· τὰ νῦν γὰρ οὐκέτι πόρρω διθυράμβων τινῶν φθέγγομαι πᾶλλον τοῖς αὐτῶν λόγοις ἀλίσκόμεθα αν, δαιμονιώτατε Πλάτων, διθυράμβων ψόφους καὶ λήρους ἡγαπηκότες. Lege et supple: φθέγγομαι. ΤΑΔ' ΟΥΧ ὕπ' ἄλλων, ἈΛΛΑ τοῖς αὐτῶν ΠΤΕΡΟΙΣ ἀλίσκόμεσθα, ΚΑΤΑ ΤΗΝ ΤΡΑΓΩΔΙΑΝ, δαιμονιώτατε Πλάτων, διθυράμβων ψόφους καὶ λήρους ἡγαπηκότες. Eustathius ad Iliad. Z. p. 632. 35, =489. 1. ὁ Προῖτος δηλαδὴ (πέμπε) τὸν Βελλεροφόντην, γράμματα καθ' ἑαυτοῦ κομίζοντα, καὶ ταῦτα οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτοῦ, τραγωδικῶς εἰπεῖν, ἀλίσκόμενον πτεροῖς. ["Add. Scholiast. Luciani t. i. p. 794. καὶ οὕτως τοῖς οἰκείοις ἁλώσει πτεροῖς. it. quæ conguessi in not. ad edit. Heusinger. Æsopi p. 136." G. H. S.] Wallerus nostras: —

" TO A LADY SINGING ONE OF HIS SONGS.

" That Eagle's fate and mine are one,
Who on the shaft that made him die,
Espied a feather of his own,
Wherewith he went to soar so high."*

(Alia loca ex eadem ejusdem dramatis scena desumta vide infra ad v. 750.)

IX. Philemon apud Clericum p. 372. Eustathium ad Iliad. Ω. 617. p. 1368. 5=1507. 38. λίθον μὲν τὴν Νιόβην μὰ τοὺς θεοὺς, Οὐδέ ποτ' ἐπέισθην, οὐδέ νῦν

* Lord Byron has employed the same metaphor in his Eulogy on H. K. White, in his English Bards and Scotch Reviewers: —

πεισθήσομαι 'ὡς τοῦτ' ἐγένετο. Bentleius versum explet legendo λίθον μὲν εἶναι τὴν Νιόβην. Brunckius pro οὐδέποτε substituit οὐπάποτε ad Aristoph. Vesp. 983. Neuter recte. Sed totum Eustathii locum apponere iuvabit. φέρεται δὲ χρήσις, ὥς καὶ ὁ κωμικὸς Φιλῆμων λέγει, ὅτι λίθον μὲν τὴν Νιόβην, μὰ τοὺς θεοὺς, οὐδέποτε ἐπέισθην, οὐδὲ νῦν πεισθήσομαι ὡς τοῦτ' ἐγένετο καὶ κήδεα πέσσει, ἀλλ' ὑπὸ τῶν κακῶν τῶν συμπεσόντων καὶ τοῦ συμβάντος πάθους οὐδὲ λαλῆσαι δυναμένη πρὸς οὐδένα, προσηγορεύθη διὰ τὸ μὴ φωνεῖν λίθος. Hæc omnia veteri Scholiastæ suffuratum esse optimum præsullem, patet e Scholiis Venetis a Villosiono editis, quæ easdem corruptelas ad unam omnes retinent, nisi quod correctus, ἐγὼ præponunt, corruptius habent πείθομαι for πεισθήσομαι. Quamquam non inale fortasse legere possis, οὐδὲ νῦν γε πείθομαι, cum πείθομαι habeat quoque codex Townleianus. Sed ex eodem codice legendum est: 'Εγὼ λίθον μὲν τὴν Νιόβην, μὰ τοὺς θεοὺς, Οὐδέποτ' ἐπέισθην, οὐδὲ νῦν πεισθήσομαι, 'ὡς τοῦτ' ἐγένετ' ἄνθρωπος· ὑπὸ δὲ τῶν κακῶν τῶν συμπεσόντων, τοῦ τε συμβάντος πάθους, Οὐδὲν λαλῆσαι δυναμένη πρὸς οὐδένα, Προσηγορεύθη, διὰ τὸ μὴ φωνεῖν, λίθος.

X. Nunc ad Athenæum paullisper nos convertamus. Is enim etiam post Casauboni curas non omnino mendis vacat. Sed hoc opus non est hujus loci. In Athenæi igitur libro secundo p. 58. B. χηρῶν δ' ὧν Ἐριφος·—ὧα λευκά γε, καὶ μεγάλα· χῆναι ἐστίν, ὥς γέ μοι δοκεῖ. Οὗτος δὲ φησι ταῦτα τὴν Λήδαν τεκεῖν. Ultimus versus in impressis pro Athenæi verbis legitur. Idem Athenæus x. p. 419. C. Ἀλεξίς ἐν Συντρόφοις· ὡς ἥδ' ἅν τὸ μέτριον· οὐθ' ὑπεργέμων Ἀπέρχομαι νῦν, οὐτε κενὸς, ἀλλ' ἡδέως ἔχων ἑμαυτοῦ. Verum addenda erant sequentia verba, quæ quatuor senarios explebunt: Μνησίθεος γάρ φησι δεῖν Φεύγειν ἀπάντων τὰς ὑπερβολὰς ἀεὶ. Non enim poëtas solum citant veteres comici, sed etiam ludi jocique causa omnis generis scriptores. Ut brevitati consulam, uno exemplo defungar, idque ex Athenæo ipso deligam, ix. p. 377. F. Sosipater: Οὐ παντελῶς εὐκαταφρόνητος ἡ τέχνη, Ἦν κατανόησης, ἐστὶν ἡμῶν, Δῆμυλε, ["Immo Δημύλε. V. Bastii Epistol. Crit. p. 243. ss. et not. ad Gregor. Corinth. p. 290." G. H. S.] Ἀλλὰ πέπαιται τὸ πρᾶγμα, καὶ πάντες σχεδὸν εἶναι μάγειροί φασιν, οὐθὲν εἰδότες. Ubi cum πέπαιται aperte metrum viuet, in margine quidem πέπραιται, in animadversionibus vero οἴχεται p. 654. conjicit Casaubonus. Prius adscivit Grotius in Excerptis p. 887. Nollem factum. Ἐνταῦθα γάρ τοι πάντα τὰνθρώπων νοσεῖ, Κακοῖς δταν δέλωσιν ἰᾶσθαι κακά. Secunda quippe in πέπραιται producitur. Altera conjectura nimis longe ab antiquæ lectionis vestigiis recedit. Legendum, nulla fere mutatione, Ἀλλὰ ΠΕΠΙΑΤΤΑΙ τὸ πρᾶγμα. Eodem sensu dixit Æschines καταπεπλῦσθαι contra Ctesiphont. p. 434. ed. Taylor, laudatus a Polluce vii. 38. qui præterea docet, meretricem pervulgatam πλίμα vocari. Integer locus hic est: τότε μὲν ἦν σπάιν τὰ καλὰ παρ' ἡμῖν, καὶ τὸ τῆς ἀρετῆς ὄνομα τίμιον· νῦν δ' ἤδη καταπέπλυται τὸ πρᾶγμα, καὶ τὸ στεφανοῦν ἐξ ἔθους, ἀλλ' οὐκ ἐκ προνοίας ποιέσθε. Sed ad propositum redeamus. Theopompus Comicus Althæa xi. p. 502. Α. Λαβοῦσα πλήρη χρυσέαν μεσόμφαλον φιάλην. Sic pro χρυσέων legit Piersonus ad Mœrin p. 413. rectius quam Valckenaerius ad Herodot. iii. 130. χρυσίων. Sed gravior

" So the struck eagle, stretch'd upon the plain,
No more through rolling clouds to soar again,
View'd his own feather on the fatal dart,
And wing'd the shaft that quiver'd in his heart :
Keen were his pangs, but keener far to feel
He nursed the pition which impell'd the steel ;
While the same plumage that had warm'd his nest,
Drank the last life-drop of his bleeding breast."

erravit ibidem Valckenaerius, dum hunc versum pro tetrametro venditat: Λαβοῦσα πλήρη χρυσίαν μεσόμφαλον γε φιάλην. Primo istud γε nulli usui inservit, præterquam explendo metro. Deinde finalem tetrametri iambici catalectici syllabam semper præcedat oportet iambus, nisi in proprio nomine; ubi interdum, sed raro, admittitur anapaestus, ut in Aristoph. Thesmoph. 544. Sequuntur in Athenæo: Τελεστής ["Scrib. Τελέστης." G. H. S.] δ' ἄκρατον ὠνόμαζεν ἢ ὡς τοῦ Τελεστοῦ ["Scrib. Τελέστον." G. H. S.] δ' ἄκρατον τὴν φιάλην εἰρηκότος. Al. l. u. omittit ἢ. Bene vero sit Casaubono, qui e MSS. addiderit. Sunt enim duo senarii, si modo maculas abstergas: Λαβοῦσα πλήρη χρυσέαν μεσόμφαλον φιάλην. Τελεστής ["Scrib. Τελέστης." G. H. S.] δ' ἄκρατον ὠνόμαζεν. Deinde addit Athenæus, Telesten (dithyrambicum poetam scilicet) ἄκρατον dixisse pro φιάλην. Erant autem multa apud Græcos nomina, navigiorum et poculorum ["it. vasorum aliis usibus destinatorum, quale est ἀμῖς, quod nomen navem significans post Æschyli ætatem videtur obsolevisse." G. H. S.] communia, qualia sunt γαῦλος, κύμης, κάρβαρος, τριήρης, et non absimile καρχήσιον. Epitome Athenæi apud Casaubon. Animadv. xi. 4. p. 782. 62. Ἀκατος· ποτήριον εἰκότως πλοῖον. Postremo observabis, Theopompum tragicam gravitatem affectare, ideoque tragicis formis χρυσέαν et νιν uti.

XI. Vulgi superstitiones ridens Clemens Alexandrinus Strom. vii. p. 842. 4. εἰκότως τοίνυν δεισιδαίμονες περὶ τοὺς εὐοργήτους γινόμενοι, πάντα σημεῖα ἡγοῦνται εἶναι τὰ συμβαίνοντα, καὶ κακῶν αἰτία· ἐὰν μὲς διορύξῃ βωμὸν ὄντα πῆλινον· κἂν, μηδὲν ἄλλο ἔχων, διατράγῃ ληκύθιον· ἀλεκτρυὼν τρεφόμενος, ἐὰν ἀπὸ ἐσπέρας ᾄσῃ, τιθέμενοι τοῦτο σημεῖον τινός. Et hic latuere quatuor comici senarii, sed leviter corrupti, ita legendi et distinguendi: "Ἦν μὲς διορύξῃ βωμὸν ὄντα πῆλινον, Κἂν, μηδὲν ἄλλ' ἔχων, διατράγῃ δύλακον· Ἀλεκτρυὼν τρεφόμενος ἦν ἀφ' ἐσπέρας Ἀσρ, τιθέμενοι τοῦτο σημεῖον τινός. Quod restitui, δύλακον, et metrum resarcit et sensum juvat. Sic etiam mox Bion: τί δὲ καὶ θανμαστόν, εἰ δ' μὲς τὸν δύλακον διέτραγεν, οὐχ εὐρὼν ὅ, τι φάγῃ; Theophrast. Char. xvi. de Superstitione: Καὶ ἐὰν μὲς δύλακον ἀλφίτων διαφάγῃ, πρὸς τὸν ἐξηγητὴν ἐλθὼν, ἐρωτᾷν τί χρὴ ποιεῖν. Vide doctam Frid. Lindenbrogii notam ad Terent. Phorm. iv. 4. 26. ubi hæc quoque loca laudat, sed nihil de versibus suspicans. Nec quicquam suboluit Duporto ad Theophrastum. Θύλακος, ut notum est, primam semper producit; insigniter corruptus est Aristophanis locus Ran. 1234.

XII. Stobæus Ecl. Eth. p. 158. *Ἄν γὰρ ἀποθανῇ εἰς τις πονηρὸς, δύο ἀνέφυσαν ῥήτορες· οὐδεὶς γὰρ ἡμῶν ἐόλεως ἐν τῇ πόλει, ὥστις ἐπικαύσει τὰς κεφαλὰς τῶν ῥητόρων, κεκολλόπευκας, τοιγαροῦν ῥήτωρ ἔσῃ. Hæc Platoni sub titulo τοῦ αὐτοῦ tribuuntur in Græco Stobæi margine, Platoni Phæd. in Latino, et pro versione sunt tantum: "Hic quoque locus in Platone reperiri non potuit." Certe non exstat neque in Phædro neque in Phædone. MS. in Museo Britannico servatus habet τοῦ αὐτοῦ, deinde ἀνέφησαν ῥήτορες· — ἰόλεως — κεκολλόπευκας τι γὰρ οὖν—. Sin codex aliquis Cantero obtulit τοῦ αὐτοῦ παῖδ. non omnino abhorret a verisimilitudine, Platonis esse Comici locum e Phaone desuntum. Certe sunt comici alicujus veteris verba, ita in versus digerenda: ἂν γὰρ ἀποθανῇ εἰς τις πονηρὸς, δύο ἀνέφυσαν ῥήτορες· Οὐδεὶς γὰρ ἡμῶν ἰόλεως ἐν τῇ πόλει, ὥστις ἐπικαύσῃ ["Præstat ἐπικαύσει." G. H. S.] τὰς κεφαλὰς τῶν ῥητόρων. Κεκολλόπευκας. ["V. Anecd. Bekk. p. 103. in Conf. Æschines p. 142. s. R." G. H. S.] τοιγαροῦν ῥήτωρ ἔσει. Aristides pro Quatuorviris t. iii. p. 222. (ii. p. 134. 4.) ὥστε καὶ τοὺς ῥήτορας ἡσυχίαν ἔχοντας ὡς τὰ πολλὰ παρείχετο. ὥστ' εἰ μὴ καθ' Ἑρακλέα, κατὰ γούν τὸν ἰόλεον, ἦν ἐπικαίων (ἐπικάων recte ed. Junt.) ὡς τὸ τοῦ Κωμικοῦ ῥῆμα, τὰς κεφαλὰς τῶν πλειόνων, quod ultimum melius videtur quam τῶν ῥητόρων. Neque desunt loca ubi Plato Comicus cum Platone Philosopho confundatur. Suidas: Παρουσία. λέγεται οὕτως ἐπὶ τῆς τῶν παρόντων δαφιδείας, ὡς καὶ ἐν Πλάτωνος Φαίδωνι· ὡς καὶ νῦν ἔχομεν παρουσίας. Est senarius initio defectus; quem citans Piersonus ad Mœrin p. 297. ait: "Platonis locum ab

aliis velim mihi indicari." Legendum ex Photio MS. Φάωνι. Priscian xviii. p. 1185. 12. Attici, ἡράμην πόλεμον πρὸς τοῦτον, καὶ τοῦτῳ. Πλάτων περὶ λάγιος· πρῶτα μὲν Κλέωνι πόλεμον ἡράμην. Vellem scire, quis sit iste Lāgis, aut ubi de eo Plato locutus sit. Lege: Πλάτων Περιαλγεί. *Ὁς πρῶτα μὲν Κλέωνι πόλεμον ἡράμην. Verba sunt ipsius poëtæ gloriantis eodem modo, quo Aristophanes Nub. 549. *Ὁς μέγιστον ὄντα Κλέων' ἔπαισ' εἰς τὴν γαστέρα.

XIII. At tu, doctissime Wyttenbachi, cujus eruditionem, ingenium, humanitatem suspicio, utinam paullo majorem curam in versibus a Plutarchi oratione distinguendis adhibuisses! Ubicunque enim aut integri versus, aut fragmenta, quorum verba eodem ordine citantur, quo a poëta scripta sunt, leguntur, ibi puto talia fragmenta a citantis oratione diligenter separanda. De Virtute Morali p. 442. C. "Ὁση πέφυκε κάφ' ὅσον διέρχεται, est versus Œdipodis Euripidei, quod subindixit Musgravius. Erot. p. 758. B. ἀλλὰ πειθῶ καὶ χάρις ἐνδιδοῦσα πόνον ἡδὺν ὡς ἀληθῶς κάματος ὑφηγεῖται. Hic tu, vir præstantissime, πόνον ἡδὺν καὶ ὡς ἀληθῶς εὐκάματος, partim recte, partim secus, corrigis. Legendum enim πόνον ἡδὺν ὡς ἀληθῶς κάματόν τ' εὐκάματος ex Eurip. Bacch. 66. Emendate legitur idem versus de Tranquillitate p. 467. D. an seni gerend. resp. p. 794. B. sed Philosophi verbis permixtus. In Consol. p. 117. A. dedisti ut versum, Θεὸς δέ σοι πῆμ' οὐδὲν, ἀλλ' αὐτὸς αὐτῷ, deinde σὺ σοί, quæ sequuntur, ad prosam detrudis. Verum αὐτῷ delendum erat, utpote varia lectio ex αὐτὸς uata, et σὺ σοί addendum, ut sit parodia Sophoclis Œd. T. 379. Κρέων δέ σοι πῆμ' οὐδὲν, ἀλλ' αὐτὸς σὺ σοί· ubi obiter nota, δὲ a Plutarcho defendi. Alia quædam hujusmodi notare poteram. Sed non tanti est. Hos enim errores aut ipse per te jam correxisti, aut corrigendos monebis in notis, quas ut brevi pertexas et publices, omnes docti mecum exoptant. Quæ ego dedo, speciminis loco sufficiant; lectoribus certe meis placitura spero. Cum enim judicii acumen et ingenii felicitatem invitissimi in alio agnoscamus, hujusce laboris laudem, quæ solum industria et patientia, aut summum memoriola quadam constat, facile mihi concessum iri auguror.

424—430. Schol. οὐ γὰρ ἐν ἡμετέρῃ γνώμῃ τὴν τῆς λύρας Δέσπιν αἰοιδὴν ἐδωρήσατο Ἀπόλλων· οὐ δυνατὰ ἔσμεν ἡμεῖς αἱ γυναῖκες ποιήματα γράφειν· ἐπεὶ τάχα ἂν αἱ γυναῖκες ἀντεκωμῶδουν τοὺς ἀνδρας, τὴν δὲ ἑαυτῶν φύσιν ἐπὶ ηἰνουν, κατὰ τὸν τοῦ λέοντος μῦθον. Λέων γὰρ ἰδὼν λέοντα ὑπ' ἀνδρὸς ἀγχόμενον ἐν γραφῇ, εἶπεν, καὶ ἡμεῖς εἰ ἡδουμεν γράφειν ἢ πλάσσειν, ἔμπαλιν ἂν οἱ ἄνθρωποι ἐτίθεντο ἀγχόμενοι ὑπὸ λεόντων.

QUESTIONS.

Specify the several forms by which a wish may be expressed.

Meaning and derivation of the word *σκάφος*?

Give the date and history of the Argonautic expedition.

Form *διαπτᾶσθαι*. Why is *διαπτᾶσθαι* objectionable? State Porson's arguments. Is *ἵπταμαι* a form known to Attic writers? Illustrate the metaphorical use of the word.

What is the modern name of Colchis? State its geographical position.

Explain the position of the Symplegades and the origin of the name. Cite allusions to them in the poets.

Scan v. 2. What is the quantity of *κνάνεος*?

Position of Pelion?

Distinguish between *ἐρετμῆσαι* and *ἐρετμῶσαι*.

Is *μη* or *μηδὲ* correctly followed by *μήτε*?

What reading does Porson suggest for *ἀρίστων* in v. 5. and why?

Scan v. 6. Is the first foot admissible in other places?

To what period does Porson refer the subscription of the iota?

State the force of the dative.

Where is the *γῆ Ἰωλκία*?

Explain the story alluded to in v. 9.

What is frequently implied in the present participle?

What case does *ἀνδάνω* govern? Give the principal parts of the verb.

What ellipsis is usual, both in Greek and Latin, after verbs of motion? Give instances.

What construction does the relative pronoun between two nouns admit?

What meaning does Elmsley assign to *ἦπον*?

Quote a passage parallel to v. 14, 15.

What case does αἰσυνάω take after it? Is it a verb of frequent occurrence? What are its derivatives? Give an imitation of the construction.

Define βωμὸς, ὄρκος, and πίστις.

Resolve the idiom: Θεὸς μαρτύρεται, Οἷας ἀμοιβῆς ἐξ ἰάσονος κυρεῖ.

From what verb is ὑφείσα?

What is the force of ἐπεὶ, applied to time?

What is the usual construction of οἶδα, γινώσκω, αἰσθάνομαι, and similar verbs? Give imitations from Virgil and Milton.

Illustrate the use of πέτρος and κλύδων applied to Medea.

In ἀκούει νουθετουμένη φίλων, what is the construction?

Of what numbers and genders are σφε and νυν?

What is ἀτιμάσας ἔχει used for? In what writer is this idiom frequent?

To what Latin preposition does ἐπὶ often answer?

Illustrate the constr. ὁρῶς ἐφραίνεται.

Explain the apparent solecism in βουλεύσῃ 37.

What is implied in τι νῖον?

How is ἀνέχομαι generally construed? Give examples. What are the principal parts of the verb?

State the opinions of commentators on the meaning of τύραννον in v. 41. Scan the line.

What is the ellipsis in the phrase καλλίνικον ᾄσεται?

How does Porson account for the various readings ᾄσεται and οἶσεται in v. 44?

Distinguish between ἐχθρά and ἐχθρα: τροχὸς and τρόχος.

In what senses does ὅδε frequently occur? Compare it with hic in Latin.

In what peculiar sense are φιλέω and ἀπο used?

How does ἡσυχίαν ἄγειν differ from ἡσ. ἔχειν?

What is the government of σοῦ in v. 51?

To what dialect does ὁπαδὸς belong?

Which reading is preferable, according to Elmsley, πιτνοῦντα, πίτνοντα, or πίτνόντα?

What is the origin of the phrase, τὰ δεσποτῶν κακῶς πιτνοῦντα?

What is the corresponding Latin phrase to εἰς τοῦτ' ἐκβέβηκ' ἀλγηδόνας?

In ἡμέρος μ' ὑπῆλθε v. 56. why cannot μ' stand for μοι? What is the various reading in v. 57?

Illustrate the interrogative use of γάρ in v. 58. Compare the Latin idiom.

What is the construction of *παύομαι*? Distinction between the active and middle voices?

What does the expression *ζηλῶ σε* imply? What is the ellipsis? Mention others of similar import.

What case do Attic writers frequently use for the vocative? Give examples.

What is the meaning of *εἰπεῖν δεσπότας τόδε*? What would *δεσπότης* imply?

Compare the usage of *φθονέω* and *parco*.

In *μὴ πρὸς γενείου* what is understood?

What is the construction of *κρύπτω*? Is it the same in Latin?

What is the meaning of *πεσσοῦς* in v. 67?

What part of the verb is *ἐλᾶν*? Explain its formation.

Distinction between *εἰ καὶ* and *καὶ εἰ*: apply it to v. 74.

On what principle is the dat. used in v. 74. *μητρὶ διαφορὰν ἔχει*?

What sense and construction has *λείπεσθαι*?

Compare the uses of the verbs *ἐξαντλῶ* and *exhaurio*.

Illustrate the uses of *πρὶν* with the perfect, aor., and pres. infin.

How is *εἰδέναι* formed?

What is the construction of *ἀλίσκομαι*? Give the principal parts of the verb.

To what is *κέρδος* sometimes opposed?

Under what limitations are the forms *ἔς* and *ἔσω* employed?

What senses has the v. *πελάζω*?

What kind of verb is *δρασεῖω*? What class of Latin verbs does it resemble?

What constr. has the v. *κατασκήπτω*?

What is the metre in v. 95. sqq.? Construct a scale of it. What dialect is introduced in it?

In what sense is *πῶς ἂν* used, particularly by Euripides?

Explain the ellipsis in *τόδ' ἐκείνο* v. 97.

What is observable in *κινεῖ κραδίαν, κινεῖ δὲ χόλον*?

What senses has the v. *σπείδω*?

To what dialects does the comparative *θᾶσσον* belong? Explain its formation.

Distinguish the senses of *φυλάσσω* in the act. and mid. voices.

Give instances from this play of the figure *ἀναστροφή*.

Exemplify the expression *νέφος οἰμωγῆς*.

How may we consider *ἀνάψει* to be used in v. 106?

State the opinions of critics on the orthography and derivation of *ἀμπλακία*.

Give parallel passages to v. 119—121.: also to 122—125.

Why is it necessary to read μεταβάλλουσιν in v. 121?

What is peculiar in the formation of ζῆν and χοῆσθαι?

Why does Porson object to οὐθένα in v. 128?

Give the phrases for *in season, out of season, &c.*

What is the sense of the aor. ἀπέδωκεν in v. 130?

What quantity does γέραιος admit in anapaestic verse?

How were Grecian residences constructed?

What is the distinction between συνήδομαι and ἐφήδομαι?

Specify the various readings in v. 138. and the formation and meaning of that which Porson has adopted.

Can the repetition of γάρ be vindicated in v. 139, 140?

Exemplify the peculiar position of the pronoun μου in v. 144. διὰ μου κεφαλᾶς φλόξ οὐρανία βαίη.

What is the quantity of ἰαχή, ἰαχίῳ?

Is μέλπω always used to express joy?

Explain the expression τᾶς ἀπλάστου κοίτας ἔρος.

To what dialect are ἔρος and γέλος attributable?

Explain the expression θανάτου τελευτή.

Explain the line κείνῃ τόδε μὴ χαράσσον. Strict meaning of χαράσσω?

Give the meanings of συνδικάζω and συνδικέω.

What other form has δύρομαι? Give other instances.

Exemplify the idiom αὐτοῖς μελᾶθροισι διακναιομένους v. 165. and give the literal meaning of διακναιομένους.

What peculiar force does γε give to the relative pronoun?

What is peculiar in the use of ἀπενάσθην?

Name the person alluded to in v. 168.

What are the meaning and construction of οὐκ ἔστιν ὅπως?

Translate πῶς ἂν ἐς ὄψιν τὰν ἀμετίραν ἔλθοι; Distinguish πῶς and πως.

What part of the verb is μεθείη? Difference between the act. and mid. voice in sense and construction?

To what is τὸ πρόθυμον equivalent, v. 179?

Distinguish the senses of παρεύω act. and mid.

What does Brunck propose for σπεῦσον in v. 184? Is this necessary?

Give instances of the idiom φόβος, εἰ πείσω.

What governs δέργμα in v. 190?

What is Elmsley's opinion of the forms ὀρμάθω, ἀμυνάθω, δικαάθω, &c.?

Distinguish the senses of θαλία, εἰλαπίνη, δεῖπνον, δαίς.

What is the antecedent to ὦν in v. 200?

What is the metrical term for v. 206 ?

What metre is v. 208 ?

What is the sense of τὸν ἐν λέχει v. 209 ?

What is the ellipsis in τὰν Ζηνὸς ὀρκίαν θέμιν ?

What parts of βαίνω have a transitive sense ?

Illustrate the use of νύχιος in v. 214.

What is the meaning of πόντου κλῆδ' ἀπέραντον 215 ?

Construe and explain the lines 216—220.

Notice the peculiar sense of κτάομαι. Derivation of ῥαθυμία ?

In v. 221. which reading appears preferable, *ἔνεστιν* or *ἔνεστ' ἐν* ? and why ? What metrical canon applies to the latter ?

Give instances of ὅστις after a plural antecedent.

State Elmsley's canon respecting the use of *πρὶν* with the subjunctive.

How is *ᾔνεσα* used in v. 225 ?

Are *ἀστος* and *πολίτης* synonymous ?

How do you render *οἶχομαι* ?

Exemplify the expression *ἐν ᾧ γὰρ ἦν μοι πάντα*.

To whom is *γινώσκεις καλῶς* addressed ?

What verb in Latin may correspond to *ἐκβαίνω* in 231. *κάκιστος ἀνδρῶν ἐκβέβηκε* ?

Peculiar sense of *φυτὸν* in 233 ?

Is the phrase *πόσιν πρίασθαι* applied to a woman, in conformity with Grecian customs ? Form *πρίασθαι*.

Scan the line *λαβεῖν· κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν* : and explain the force of the repetition *κακοῦ—κακόν*.

Form the v. *ἀνήνασθαι*.

What is the sense of *οἶκοθεν* in v. 241 ?

What is the common form of ὅττω ? What reading has been proposed ?

Meanings and derivation of the word *ἄση* ?

By what canon of Porson is *πρὸς ἡλικας τραπεῖς* more correct than *πρὸς ἡλικα τρ.* in an iambic line ?

Distinction between *λέγουσιν ἡμᾶς* and *λ. ἡμῖν* ? Give the oldest instance of the former phraseology.

Illustrate the phrase *παρ' ἀσπίδα στήναι*.

Translate and supply the ellipsis in 254. *ἀλλ' οὐ γὰρ αὐτὸς πρὸς σὲ κάμ' ἤκει λόγος*.

Derivation of *ὄνησις* ?

Derivation and meaning of *λελγσμένη* ? also of *μεθορμίσασθαι* ?

Explain the force of the mid. voice in *ἀντιτίσασθαι*.

How do *γαμῖν* and *γαμῖσθαι* differ in their application ?

How then can you explain or correct v. 264. τὸν δόντα τ' αὐτῷ θυγατέρ', ἣν τ' ἐγήμετο?

In v. 265. φόβου πλῆα, from what form of the adj. is πλῆα? What other forms are there?

Explain the constr. of v. 266. κακὴ τ' ἐς ἀλκὴν καὶ σιῶρον εἰσορᾷν. Give instances of the infin. after adjectives.

Translate ὅταν δ' ἐς εὐνὴν ἡδικημένη κυρῇ.

What part of the verb is ἐκτίσει 269? Distinction between the active and middle?

What is the objection to θανμάσω as a fut.?

Explain the peculiar force of the article in abrupt addresses.

Distinction between θυμῶ and θυμοῦμαι?

For what is εἶπον used in v. 274?

Give the strict meaning of βραβεύς.

How do you render οὐκ ἄπειμι?

From what verbs are ἐξίαισι and ἐξιάσι respectively derived?

Distinguish between κάλως and καλῶς: ὅμως and ὁμῶς.

To what dialect is ἔκατι referred?

State Porson's objection to the reading περιамπίσχειν in v. 284.

Derivation of ἀνηκέστος?

Is ἀπέχθισθαι correctly accentuated?

Notice the tautology in v. 289.

In what senses is the perf. of ἐργάζομαι used?

Distinguish accurately between διδάσκω and διδάσκομαι act. and middle; and construe v. 297. παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς.

Give instances of the pleonastic use of ἄλλος.

In what writers is the form ἀλφάνω found? What is the 2. aor.?

What various reading is found for σοφά 300? How is it to be accounted for?

In what respects do ἀχρεῖος and inutilis, ποικίλος and varius agree?

Distinction between φαίνω and φαίνομαι, φοβέω and φοβέομαι act. and mid.

Derivations and meanings of προσάντης and πλημμελής?

What part of the verb is ἐξέδου v. 310? What its meaning?

What is the force of οἶμαι used parenthetically? What Latin verb corresponds to it?

Explain the phrase εὖ πρίσσειν.

In the phrase κρεισσόνων νικώμενοι v. 316. what is the ellipsis? Is this reading correct as applied to Medea?

What is the derivation of ὀρῶδια?

On what principle is αὐτως to be preferred to αὐτῶς?

What senses and constructions has εἶσω?

What reading has been proposed for $\mu\eta\ \lambda\acute{o}\gamma\omicron\nu\varsigma\ \lambda\acute{\epsilon}\gamma\epsilon$ in v. 322? What would be the difference in sense?

To what dialect does $\acute{\alpha}\rho\alpha\rho\epsilon$ belong? Specify other forms used by the Attics.

Which is preferable, $\kappa\omicron\upsilon\kappa\ \acute{\epsilon}\chi\epsilon\iota\varsigma\ \tau\acute{\epsilon}\chi\upsilon\eta\nu$, $\acute{\omicron}\pi\omega\varsigma\ \mu\epsilon\nu\epsilon\acute{\iota}\varsigma$ or $\mu\acute{\epsilon}\nu\eta\varsigma$?

Explain and illustrate from Greek and Latin writers the elliptical phrase, $\mu\eta\ \pi\rho\acute{o}\varsigma\ \sigma\acute{\epsilon}\ \gamma\omicron\upsilon\acute{\nu}\nu\omega\nu$. Instance an emendation of a passage in the *Alcestis* by Porson; and the canon upon which it depends.

How is $\acute{\alpha}\nu\alpha\lambda\omicron\iota\varsigma$ formed, v. 326? How $\acute{\epsilon}\xi\epsilon\lambda\acute{\alpha}\varsigma$, 327?

With what is $\pi\acute{o}\lambda\iota\varsigma$ synonymous in v. 300? Compare a passage in Cic.

With what Lat. v. does $\chi\rho\acute{\alpha}\sigma\mu\alpha\iota$ agree in sense and construction?

Which reading does Porson prefer, $\acute{\omega}\sigma\theta\acute{\eta}\sigma\epsilon\iota$ or $\acute{\omega}\theta\acute{\eta}\sigma\eta$? and why?

What is the usage of $\mu\eta\ \delta\acute{\eta}\tau\alpha$?

Illustrate the peculiar idiom in v. 338. $\acute{\omicron}\chi\lambda\omicron\nu\ \pi\alpha\rho\acute{\epsilon}\chi\epsilon\iota\varsigma$, $\acute{\omega}\varsigma\ \acute{\epsilon}\omicron\iota\kappa\alpha\varsigma$, $\acute{\omega}\ \gamma\acute{\upsilon}\nu\alpha\iota$. What phrase in Latin corresponds to $\acute{\omicron}\chi\lambda\omicron\nu\ \pi\alpha\rho\acute{\epsilon}\chi\epsilon\iota\nu$? What is $\acute{\omega}\varsigma\ \acute{\epsilon}\omicron\iota\kappa\alpha\varsigma$ for?

To what dialect does $\phi\epsilon\upsilon\zeta\omicron\upsilon\mu\epsilon\theta\alpha$ properly belong? Scan v. 339.

Distinguish the senses of $\acute{\alpha}\pi\alpha\lambda\lambda\acute{\alpha}\sigma\sigma\omega$ and $\acute{\alpha}\pi\alpha\lambda\lambda\acute{\alpha}\sigma\sigma\omicron\mu\alpha\iota$.

Give the senses of $\acute{\alpha}\phi\omicron\rho\omicron\mu\acute{\eta}$.

Express in Greek *video me errare*.

What is Porson's remark on the phrase $\acute{\eta}\ '\pi\iota\omicron\upsilon\sigma\alpha\ \lambda\alpha\mu\pi\acute{\alpha}\varsigma\ \theta\epsilon\omicron\upsilon$?

Can you produce an instance from a Latin writer of an idiom similar to $\acute{\omega}\nu\ \phi\acute{o}\beta\omicron\varsigma\ \mu'\ \acute{\epsilon}\chi\epsilon\iota$ v. 357?

Derivation of $\pi\rho\omicron\zeta\epsilon\nu\acute{\iota}\alpha$?

State what is observable in the construction $\chi\theta\acute{o}\nu\alpha\ \sigma\omega\tau\acute{\eta}\rho\alpha\ \kappa\alpha\kappa\acute{\omega}\nu$ v. 361.

Give parallel examples of the expression $\kappa\lambda\acute{\upsilon}\delta\omega\nu\alpha\ \kappa\alpha\kappa\acute{\omega}\nu$.

Supply the ellipses in v. 366. $\acute{\alpha}\lambda\lambda'\ \omicron\upsilon\tau\iota\ \tau\acute{\alpha}\upsilon\tau\eta\ \tau\acute{\alpha}\upsilon\tau\alpha$.

What is redundant in v. 370?

Distinguish the senses of $\acute{\alpha}\pi\tau\omega$, act. and mid.

Translate v. 373. $\acute{\omega}\sigma\tau'\ \acute{\epsilon}\zeta\omicron\nu\ \alpha\upsilon\tau\acute{\eta}\varphi\ \tau\acute{\alpha}\mu'\ \acute{\epsilon}\lambda\epsilon\acute{\iota}\nu\ \beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\mu\alpha\tau\alpha$. Give instances of other participles similarly used.

Scan vv. 376, 377.

Explain the principle on which the metre in v. 381. depends.

Form the v. $\acute{\epsilon}\sigma\tau\rho\omega\tau\alpha\iota$.

What forms of the accus. has $\gamma\acute{\epsilon}\lambda\omega\varsigma$?

Supply the ellipsis in v. 385. $\kappa\rho\acute{\alpha}\tau\iota\sigma\tau\alpha\ \tau\acute{\eta}\nu\ \epsilon\upsilon\theta\epsilon\acute{\iota}\alpha\nu$.

State the objections which have been urged against the reading of v. 385. $\acute{\eta}\ \pi\epsilon\phi\acute{\upsilon}\kappa\alpha\mu\epsilon\nu\ \Sigma\omicron\phi\alpha\acute{\iota}\ \mu\acute{\alpha}\lambda\iota\sigma\tau\alpha$.

Explain the force of the phrase $\kappa\alpha\acute{\iota}\ \delta\acute{\eta}\ \tau\epsilon\theta\nu\acute{\alpha}\sigma\iota$ v. 387.

Derivation and meaning of $\acute{\epsilon}\chi\acute{\epsilon}\gamma\gamma\upsilon\omicron\varsigma$? What similar form exists?

In what sense is *πύργος* sometimes used?

With what tenses of the infin. is *μέλλω* construed?

Distinction between *εἶμι* and *εἰμί*?

Who was *Ἐκάτη*? What her attributes?

In what senses are *χαίρων* and *κλάων* opposed to each other?

Scan v. 399.

Is *ὄφλειν* or *ὀφλεῖν* the correct mode of accentuation? What is the meaning of *γέλωτα ὄφλειν*? Give a similar use of *debeo* from Horace.

Who are meant by *τοῖς Σισυφείοις*?

In what sense is *γάμοι* used?

What is the ellipsis and the meaning of *πρὸς δέ*?

Illustrate from Horace and Ovid the proverb in v. 411. *ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί.*

Construe and give parallel instances of the expression *πίστις θεῶν* v. 414.

What previous example occurs of the constr. of *ἔχω* in v. 420?

Give imitations from Horace of the Greek construction, *Μοῦσαι λήξουσ' αἰοῖδ' ἄν* v. 422.

To what dialect does *ὑμνιῦσαι* belong?

Give another example of the redundancy of *ἐν* in v. 424.

What reading in Horace is confirmed by the expression *Φοῖβος ἀγήτωρ μελέων*?

What person is *ἀντάχης' ἄν*?

Cite instances analogous to the pleonasm *κοίτας λέκτρον*, v. 436.

Explain the use of the adj. in *αἰθερία δ' ἀνέπτα*. What part of the verb is *ἀνέπτα*?

Distinguish between *ἀλλὰ* and *ἄλλα*: *παρὰ* and *πάρα*: *βασίλεια* and *βασιλεία*.

What sense has the part. *παρόν*?

Translate *ἐκπεσεῖ χθονός* v. 451? What part of the verb is it?

In the idiom *μὴ παύσῃ ποτὲ λέγουσ', Ἰάσων ὡς κάκιστός ἐστ' ἀνὴρ*, what part of the verb is *παύσῃ*? Notice an emendation of this passage suggested by Elmsley.

Anglicise the phrase *πᾶν κέρδος ἡγοῦ* v. 455.

Point out the peculiarity in the constr. of v. 458. *σὺ δ' οὐκ ἀνίεις μωρίας, λέγουσ' αἰεὶ Κακῶς τυράννους*. What part of the verb is *ἀνίεις*?

Form *ἀπειρηκώς*. What peculiar sense has it? What other verbs may be compared with it?

Is there any distinction between *θράσος* and *θάρσος*?

In what sense is *λυπήσει* used in v. 474?

For what is v. 476. noticed by the ancients? Can you produce other verses liable to the same objection?

Distinguish between *αὐτός* and *ὁ αὐτός*. For what is *ταῦτον* put? Give parallel examples of the constr. in v. 485. *πρόθυμος μάλλον ἢ σοφώτερα*.

What is the meaning of *ταῦθ' ὑφ' ἡμῶν παθὼν* in v. 488?

Instead of *οὐδ' ἔχω μαθεῖν*, *Εἰ θεοὺς νομίζεις τοὺς τότ' οὐκ ἄρχειν ἔτι*, "H—, v. 492. what would be read in epic poetry?

Mention some of the nouns which being masc. or fem. in the sing. become neuter in the plur.

What meaning and constr. has *σύννοια*?

What is the meaning and derivation of *κεχρώσμεθα* v. 497?

Give the force of *μή τι* and *γε* in line 500. *δοκοῦσα μή τι πρὸς γε σοῦ πράξειν καλῶς*.

Scan v. 501. What part of the verb is *φανῖ*?

What is objectionable in the rhythm of v. 505. *δέξαιντό μ' οἴκοις, ὦν πατέρα κατέκτανον*?

What is the ellipsis in v. 509?

Explain the objection to the reading of v. 510. *ἔθηκας ἀντὶ τῶνδε Σανμαστὸν δὲ σέ γ'.*

Scan v. 512. Give the rules for the position of a short vowel before a mute and a liquid.

In what sense is the expression *καλὸν ὄνειδος* used in v. 514?

Supply the ellipsis in v. 515.

What peculiar meaning does *χρῆ* bear in v. 518. *ὑπὸ χρῆ τὸν κακὸν διειδέναι*? Cite a corresponding example from the *Hecuba*.

Give parallel passages to vv. 516—519.

What is the quant. of the v. *ιάομαι*?

Explain the phrase in v. 524. *ἄκροισι λαίφους κρασπίδοις ὑπεκδραμεῖν*.

Explain the force of *καὶ* in v. 526. *ἐπειδὴ καὶ λίαν πυργοῖς χάριν*.

What peculiar meaning has *θήσομαι* in v. 532?

Explain the construction in v. 534. *μέλιζω γε μέντοι τῆς ἐμῆς σωτηρίας ἔλληφας ἢ δέδωκας*.

What is observable in *Ἑλλάδα γαῖαν*?

Give parallel passages to vv. 540, 542.

Produce instances of the constr. *δείξω σοφὸς γεγῶς* v. 548.

What is *ἔχε* used for in *ἔχ' ἥσυχος*?

Account for the various readings *εὐτυχέστερον*, *εὐψυχέστερον* v. 553.

Which form do the tragic writers prefer, *ἐχθαίρω* or *ἐχθραίνω*?

By what case is *ὁ αὐτός* followed? What is Elmsley's remark respecting *ταυτό*?

What part of the v. is *εὐδαιμονοίην*?

Explain the constr. of the impersonal *δεῖ*.

In what elliptical sense is *λύω* sometimes used? Produce an example in which the ellipsis is supplied.

Cite passages parallel to 573—575.

What is the usual constr. of *διάφορος*? Is v. 579. *ἡ πολλὰ πολλοῖς εἰμί διάφορος βροτῶν*, an exception? Give instances of the repetition of *πολύς*.

What senses has the v. *αὐχέω*?

Explain v. 585. *ἐν γὰρ ἔκτενέ σ' ἔπος*, and specify the various readings.

State the principle of Elmsley's objection to the reading of v. 594. *γῆμαί με λέκτρα βασιλέως*.

In v. 600. is *οἶσθ' ὥς μετεύξει* conformable to the usual construction?

Distinction between *αἰρέω* and *αἰρέομαι*, act. and mid.

What part of the v. is *αἰτιῶ*?

How is the use of *γαμοῦσα* by Medea, 606. to be explained?

What senses have the adj. *ἀραιός*, and *ἄφθονος*?

What is the ellipsis in v. 609? *ὥς οὐ κρινοῦμαι τῶνδ' εἰ σοὶ τὰ πλείονα*?

Cite parallel instances. Peculiar meaning of *κρίνομαι*?

Specify certain adjectives with which *εἰμί* is wanting.

Explain the custom alluded to in v. 613. *ξένοις τε πέμπειν ξύμβολα*.

How do you form *δίδον*?

Give passages parallel to v. 618.

Form *ἀπωθεῖ* and *ἀλγυνεῖ*.

Derivation of *ἐξώπιος*? What is the converse?

What part of the verb is *γαμείς* in v. 626? Scan the line.

Give examples of the use of the prep. *ἐν* as in v. 629. *οὐδ' ἀρετὰν παρέδωκεν ἐν ἀνδράσι*. Force of *παρέδωκεν*?

What is the quantity of *χρύσεος*?

Is *οἷστός* or *οἰστός* the Attic form?

Derivation of the name *Κύπρις*?

Distinction between *δξύφρων* and *δξύθυμος*.

What sense has *πάρος* in v. 648. *θανάτῳ παρὸς δαμείην*? Form the v. *δαμείην*.

Distinguish the senses of *φράζω* and *φράζομαι*, act. and mid.

In v. 657. *ἀχάριστος ὄλοιθ', ὅτῳ πάρεστι*, in what case would the opt. *παρείη* be used?

Exemplify the constr. *ὅτῳ πάρεστι*—*ἀνοίξαντα κλῆδα φρενῶν*.

Illustrate the metaphorical usage of *κλῆς*.

Which is the proper construction, *προσφωνεῖν φίλους* or *φίλοις*?

Point out the analogy by which Porson corrected *ἐπιστρωφᾷ* for *ἐπιστροφᾷ* in v. 664.

Which is considered as the oldest oracle?

Elucidate the expression ὀμφαλὸν γῆς v. 666.

Specify the primary and derivative senses of στέλλω.

What is observable in the phrase δεῦρ' αἰεῖ?

Exemplify the phrase εὐνῆς ἄζυγες γαμηλίου v. 671.

Illustrate the constr. of v. 673. σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη.

In v. 675. μάλιστ', ἐπεῖτοι καὶ σοφῆς δεῖται φρενός, is καὶ an expletive?

With what restriction do the Attics put γε after τοι?

Distinguish between χράω and χράομαι.

Where is γῆ Τροιζηνία?

Give instances of the accus. after adj. derived from verbs active; as v. 684. τρίβων τὰ τοιάδε.

To what objection would the reading in v. 685. κάμοι δὲ πάντων φίλτατος δορυξένων be liable? What is the meaning of δορύξενος?

Form εὐτυχοίης, v. 686.

Name the perf. act. and mid. of συντήκω.

What is Elmsley's objection to the reading in v. 693. ἦπον τετόλμηκ' ἔργον αἵσχιστον τόδε?

From what form does ἐράω take its tenses?

For what are ἔφν and ἦν frequently used?

Explain the phrase ἴτω νυν: distinguish the senses of νυν and νῦν.

Give the senses of the vv. καρτερεῖν, and ἀντεσθαι.

Give the senses of ἐπὶ with a dat.

Give an example of a change in the *ictus metricus* similar to 709. οἴκτειρον, οἴκτειρόν με τὴν δυσδαίμονα.

In what sense is ἐκπίπτω frequently used absolutely?

What other compounds of ἰδεῖν does εἰσιδεῖν 710. seem to resemble in sense?

Give an instance of *sic* used as the Greek οὕτως in expressing a wish.

Give the derivation and senses of φροῦδος.

In what sense are the pronouns αὐτός and *ipse* similarly used?

Notice Maltby's observation on the use of ἐάν in Soph. and Eurip.

State Dawes's canon respecting the construction of the particles οὐ μή: and distinguish the senses.

Give Porson's explanation of the construction of v. 734. ἄγουσιν οὐ μεθεῖ' ἂν ἐκ γαίας ἐμέ. What part of the verb is μεθεῖ'? State the difference in meaning and construction between μεθίημι and μεθίεμαι.

Does v. 735. λόγοις δὲ συμβάς, καὶ θεῶν ἀνώμοτος, militate against any canon of Porson? To what class of words does ἀνώμοτος belong?

State the various emendations that have been proposed by critics in v. 737. for ταχ' ἂν πίθοιο.

In v. 742. *σκηψίν τιν' ἔχθορῷς σοῖς ἔχοντα δεικνύναι*, what is the construction?

Mention the observations of Porson and Elmsley respecting the use of verbs in *ὥ* by the tragic writers.

In *ὄμνυ πέδον γῆς* v. 744. what is understood?

When is the nom. used before the infin. in Greek writers?

What is the quantity of *ὄμνυμι* in Homer?

Is *ἄγιος* used by Attic or tragic writers?

Is *ἐμμένειν* or *ἐμμενείν* preferable after *ὄμνυμι*?

To what is *τί πάθοις* equivalent?

With what cases is *τυγχάνω* found?

Account for the epithet *πομπαῖος* applied to Mercury.

What is the perf. pass of *δοκέω*?

What is objectionable in the reading v. 763. *νῦν καλλίνικαι τῶν ἐμῶν ἐχθρῶν, φίλαι, Γενησόμεσθα*?

In v. 765. *νῦν δ' ἐλπὶς ἐχθροὺς τοὺς ἐμοὺς τίσειν δίκην*, another reading is *τίσαι*: distinguish between the two constructions.

Illustrate the metaphorical use of *λιμὴν* in 767. *λιμὴν πέφανται τῶν ἐμῶν βουλευμάτων*.

What is the proper meaning of *πρυμνήτης*?

What is the objection to *οὐχ ὥς λιποῦσα* 778?

What is observable in *κόσμον ἀμφιθῆ̃ χροῖ* v. 783?

Is the reading in v. 788. *τέκνα γὰρ κατακτανῶ*, objectionable?

Is the idiom in v. 789. *οὔτις ἐστίν, ὅστις ἐξαίρῃσεται*, unusual?

Explain the expression *φόνον φεύγειν*, and give examples.

Explain the phrase *σὺν θεῷ*, 798.

For *τίσει δίκην*, what is the various reading?

Illustrate the repetition in 801. *κακὴν κακῶς θανεῖν σφ' ἀνάγκη*.

Distinction between *τρόπος* and *τροπός*, *βρότος* and *βροτός*.

Point out the difference between *κοινῶσαι* and *κοινώσασθαι*.

Give instances of construction similar to 810. *σοὶ δὲ συγγνώμη λέγειν, —μὴ πάσχουσαν*.

Give the senses of the v. *τολμάω*.

Explain the force of the particle *γε* in v. 814. *σὺ δ' ἂν γένοιό γ' ἀθλιωτάτῃ γυνή*.

Is the reading *λέξεις δὲ μηδὲν* v. 818. defensible?

Who were the *Ἐρεχθεῖδαι*? why so called? How has Elmsley edited the word? In what sense are they styled *θεῶν παῖδες*?

To what city was the epithet *ἀπόρθητος* peculiarly applicable?

With what Lat. v. may *ἀποφέρεισθαι* be compared?

What effect did the ancients suppose that climate had on the intellect?

Name the rivers in the neighbourhood of Athens.

What is the quantity of ἀφύω and ἀρύω?

Give the senses of πάριδρος.

To what cities is the expression ἱερῶν ποταμῶν πόλις applicable?

Account for Porson's reading in 848. σκέψαι φόνον οἶον αἰρεῖ. What have other commentators remarked?

What reading has been suggested in v. 852?

Illustrate the phrase τέγξαι χέρα φοινίαν v. 860.

In 863. οὐ τ' ἂν ἀμάρτοις τοῦδέ γ', what is οὐ τ' ἂν for?

What is the meaning of ὑπείργασται 867?

Give the meaning of and parallel instances to the phrase διὰ λόγων ἀφικνεῖσθαι.

Scan v. 875.

What is the government of the relative ᾧ in 882?

Notice the construction in 884. νόμφην τε κηδεύουσιν ἠδεσθαι σέθεν.

Give parallel instances of the expression in v. 885. ἀλλ' ἐσμέν οἶον ἐσμέν.

Distinguish the senses of οὔκουν and οὐκοῦν.

What is the quantity of ἰέω and ἱημι in Homer and Attic writers?

Give the meanings of παρίεμαι.

What objection does Elmsley make to δεῦτε? and what does he substitute?

Distinction between σπονδῇ and σπονδαί.

What is the force of καὶ πολὺν in v. 897?

Distinguish ὀρέγω and ὀρέγομαι, act. and mid.

Notice Elmsley's correction of v. 901. Give the force of τήνδε.

Specify the various senses in which the adj. χλωρός is used.

What periphrases are formed by the v. ποιεῖσθαι?

From what verb is παρεμπολῶντι, and what is its meaning?

What difference in signification have the tenses of ἵστημι and its compounds?

Illustrate the phrase τὴν νικῶσαν βουλὴν.

What is the meaning of ἀλλὰ τῷ χρόνῳ?

Give instances of the idiom in v. 912. οἶμαι γὰρ ὑμᾶς τῇδε γῆς Κορινθίας τὰ πρῶτ' εἶσθαι.

Explain the use of the pronoun οὗτος in v. 918. αὕτη, τί χλωροῖς δακρύοις τέγγεις κόρας;

Cite from Latin writers parallel instances to the idiom in v. 924. γυνὴ δ' ἔθην.

What is the quantity of λῖαν?

Explain the use of εἰ in 927.

Which form do the tragic writers prefer, μνησθήσομαι or μεμνήσομαι?

What is the ellipsis in 934. *ἡμεῖς μὲν ἐκ γῆς τῆσδ' ἀπαίρομεν φυγῇ*?

Form the tense *ἐκτραφῶσι*: state the difference of sense in *ὅπως* and *ὅπως ἂν* with the conj.

What objections have been urged to Porson's reading of v. 937 *οὐκ οἶδ' ἄρ' εἰ πείσαιμι*?

Give the force of *ἀλλὰ* in 938. *σὺ δ' ἀλλὰ σὴν κέλευσον αἰτεῖσθαι πατρὸς Γυναῖκα*. What is unusual in the constr. of *αἰτεῖσθαι*?

Illustrate this constr. v. 943. *πέμψω γὰρ αὐτῇ δῶρ', ἃ καλλιστεύεται Τῶν νῦν ἐν ἀνθρώποισιν*.

To what figure is this expression referred, v. 948. *εὐδαιμονήσει δ' οὐχ ἔν, ἀλλὰ μυρία*? Cite parallel instances. Is there any distinction between *μύριος* and *μυρίος*?

For what tense is *δίδωσι* used, 951?

Give Matthiæ's observations respecting the use of the pronouns *ἐός* and *ός*.

What is the strict meaning of *φέρνη*?

Supply the ellipsis in *μὴ μοι σὺ*, 960.

Cite passages parallel to v. 960. *πείθειν δῶρα καὶ Θεοὺς λόγος*.

Notice the peculiarities in v. 962. *κείνης ὁ δαίμων' κείνα νῦν αὖξει Θεός*.

On what principle is the gen. used after *ἀλλάσσω*?

What is Elmsley's reading of v. 966. *πατρὸς νέαν γυναικα, δεσπότην τ' ἐμήν*? Explain the principle.

Distinguish between *καλῶς πράσσειν*, *καλὰ πράσσειν*, *καλῶς οὐ ἐν ποιῆν*.

What form is preferred to *ζωή* in Attic writers?

Illustrate the phrase *τὸν Αἴδα κόσμον* v. 977.

What must be supplied in *νυμφοκομήσει*?

What is the derivation and what the senses of *ἔρκος*?

Principal parts of the v. *ὑπεκτρέχω*?

What sense does Scholef. give to *ὀλέθριον βιοτάν* 989?

Translate *μοίρας ὅσον παροίχει*.

What part of the v. is *ἀφείνται*?

Give the meaning of *μὼν τιν' ἀγγέλλων τύχην Οὐκ οἶδα*;

Give the derivations of *κατηφέω*, *ἀλάστωρ*, *λέχριος*, *αἰάζειν*.

What constructions has the v. *μέμφομαι*?

Explain the peculiar senses of the verbs *κάτεμι*, *κατέρχεσθαι* in vv. 1011, 1012.

Adduce parallel instances of the argument contained in v. 1013. *οὔτοι μόνη σὺ σῶν ἀπεζύγης τέκνων*. Form the verb.

Form the verb *ὄνασθαι*.

Give the senses of *ἀγάλλω* and *ἀγάλλομαι*.

Is *ἀνασχίθην* correctly accented?

State the primary and derivative sense of *καταξαίνω*.

Mention some of the ceremonies observed at marriages and funerals.

What peculiar sense has the *v. περιστέλλω*?

Cite expressions similar to *προσγελάτε* — *γέλων*.

Compare the similar uses of *δύναμαι* and *possum*.

How do you render the phrase *τί πάσχω*;

Illustrate the constr. *τολμητέον τάδ'*.

Give instances of the use of the gen. in exclamations.

What meanings has the verb *διαφθείρω*?

On what ground does Elmsley object to the reading in *v. 1055*. *μὰ τοὺς παρ' Αἴδην νερτέροιν ἀλάστορας*?

Derive the noun *ἀλάστωρ*.

With what constr. in *Hor.* may *v. 1057*. be compared?

On what canon does *v. 1059*. depend?

In *v. 1063*. *ἀλλ' εἶμι γὰρ δὴ τλημονεστάτην ὁδὸν*, explain the force of *γάρ*.

State the opinion of Elmsley respecting the dual number in verbs.

Explain and illustrate the words *ἀλλ' ἐκεῖ* in *v. 1069*.

What is peculiar in the expression *ὦ μαλθακὸς χρώς*?

Supply the ellipsis in *v. 1072*. *οὐκέτ' εἶμι προσελέπειν Οἷα τ' ἐς ὑμᾶς*.

On what principle is Brunck's reading of the anapestic verse 1078. *μείζους ἤλυθον ἢ χρη γενεάν*, open to objection?

What is to be noticed in *Ἐῆλυν γενεάν*?

Give the meaning of *προφέρειν εἰς εὐτυχίαν τῶν γειναμένων*: and illustrate the construction.

State the quantity of *άνία* and its derivatives.

Illustrate the constr. *εἴτ' ἀνιαρὸν παῖδες τελέθουσ'*.

Peculiar sense of *καὶ δή*? Give another example.

What senses has the *v. προφέρω* in 1109? Give other examples.

What reading has Elmsley adopted in 1113?

How would a prose writer have expressed *v. 1114*. *καραδοκῶ τάκειθεν οἷ προβήσεται*? Meaning of *καραδοκῶ*?

Why is *καὶ μὴν* unsuitable to the sense of 1115?

Form the word *ἡρεθισμένον*.

Proper senses of *ἀπήνη*, *ὄχος*?

What is the construction of the adj. *ἄξιος*?

What particle is often added to *τολοιπὸν*?

In what peculiar sense is *ῥκισμένη* used *v. 1127*?

Give instances of the construction *χαίρεις κλύουσα* *v. 1128*.

Primary sense of the *v. σπέρχω*?

Explain the primary and derivative senses of *σπένδω* and *σπένδομαι*.

Also the formation of ἐσπεῖσθαι.

What would be the objection to the reading κύνει in 1138?

What part of the house did Grecian women generally occupy?

Explain the word ξυνωρίς.

What sense has the imperfect in v. 1147?

Construe and explain the idiom in v. 1148. οὐ μὴ δυσμενῆς ἔσει φίλοις.

What is peculiar in the word ἡνέσχετο?

What is the fut. of αἰνέω in Homer and the tragedians?

What does Elmsley read for ἡμπέσχετο in v. 1156? and why?

What case is εἰκώ? Decline the noun.

What senses have been given to τένοντα in v. 1163?

Meaning and derivation of λέχριος?

What is the construction of φθάνω?

State the origin of the expression Πανὸς ὀργάς v. 1169.

Give instances of the ellipsis of ἄλλος.

Meaning of ὀλολύζω and its derivatives?

What is the force of πρὶν with the indicative?

Scan v. 1173. and give another instance of ἀντίμολος.

Explain the words ἀνέλκω, ἔκπλεθρος δρόμος.

Distinguish between ἄπτω and ἄπτομαι, ἐγείρω and ἐγείρομαι.

Explain the line: ἡ δ' ἐξ ἀναύδου καὶ μύσαντος ὄμματος.

Notice Elmsley's observation on the use of the word παμφάγον

v. 1184.

Form ἴει in the same line.

How do ῥίψαι and ῥίψαι differ?

Explain the expression γέροντα τύμβον v. 1206; and give a parallel one from Plautus.

By what sense is εἰ with the opt. followed?

Meaning and formation of ἀπέσθη 1215?

Form ἐπιρρύνετος 1226.

Distinguish between εὐτυχῆς and εὐδαίμων.

In v. 1230. ὦ τλημων, ὥς σου ξυμφορὰς οἰκτείρομεν, is Brunck's suggestion ὥς σε συμφορὰς defensible?

What other reading is there for εἰς Αἴδου πύλας in v. 1231?

What is Elmsley's correction of v. 1234? Is it necessary?

In v. 1237. τί μέλλομεν Τὰ δεινὰ κάναγκαῖα μὴ πράσσειν κακά; what is Elmsley's opinion of the true reading?

Explain the word βαλκίς.

Distinguish the senses of λανθάνω and λανθάνομαι.

Give instances of repetitions similar to v. 1247. κατ'ίδει', ἴδετε.

What is Ἀέλιος for? What is its quantity?

In 1252. is there any violation of quantity according to Dawes's canon?

How is the fem. gen. plur. of adj. in *ος* accented in the Doric dialect?

Explain the expression Συμπληγάδων Πετρᾶν ἀξενωτάταν εισβολάν.

What is the quantity of δέιλαιος in v. 1262?

State Dawes's canon respecting the usage of interrogative particles with the opt. and subj.

Which are considered the two earliest plays of Eurip.? and what is peculiar in their plot?

What is the metre of v. 1270. sqq.?

What would be the sense of παρέλθω δόμους, with and without an interrogation?

In the phrase ἐν δέοντι γάρ, what is the ellipsis?

Explain the expression, ὡς ἄρ' ἦσθα πέτρος ἢ σίδαρος v. 1276.

Give the fable of Ino.

How do you account for the long vowel in ἄραι?

Give the derivation of ἀθῶος?

Of what verb is ξρξω the fut.?

What is the construction of δράω?

Give examples of the idiom οἱ κακῶν.

How does the quantity of λύω differ in Homer and the Attic poets?

What reading has Elmsley introduced in v. 1313. for τὴν δὲ τίσωμαι φόνψ?

State Porson's opinion of the original reading of v. 1314. τί τάσδε κινεῖς κἀναμοχλεύεις πύλας;

In λεγ' εἴ τι βούλει, to what is εἴ τι equivalent?

State the quantity of ἔρυμα.

Exemplify the use of μῖσος, and of the double superlative in v. 1320. ὦ μῖσος, ὦ μέγιστον ἐχθίστη γύναι.

What peculiar sense has τότ' in v. 1326. and elsewhere?

In what sense is παρ' ἀνδρὶ τῷδε used in v. 1334?

What is the meaning of τῆς Τυρσηνίδος Σκύλλης?

What is the derivation of αιάζειν? Compare it with other words.

State the ellipsis in μακράν γ' ἂν ἐξέτεινα.

Illustrate the usage of the verb μέλλω in v. 1351.

Give Blomfield's arguments respecting the orthography of adverbs terminating in ει or ι.

Distinguish between πρὸς ταῦτα and πρὸς τούτοις.

What part of the verb is στυγεῖ in v. 1371?

Give the derivation of ἀκραία, an epithet of Juno.

What is ξιναπάτα for? What is the derivation?

State the force of the particle γ' in v. 1392.

What reading does Blomf. suggest for κάπιθοάζω v. 1406?

Specify the plays that end similarly to the Medea.

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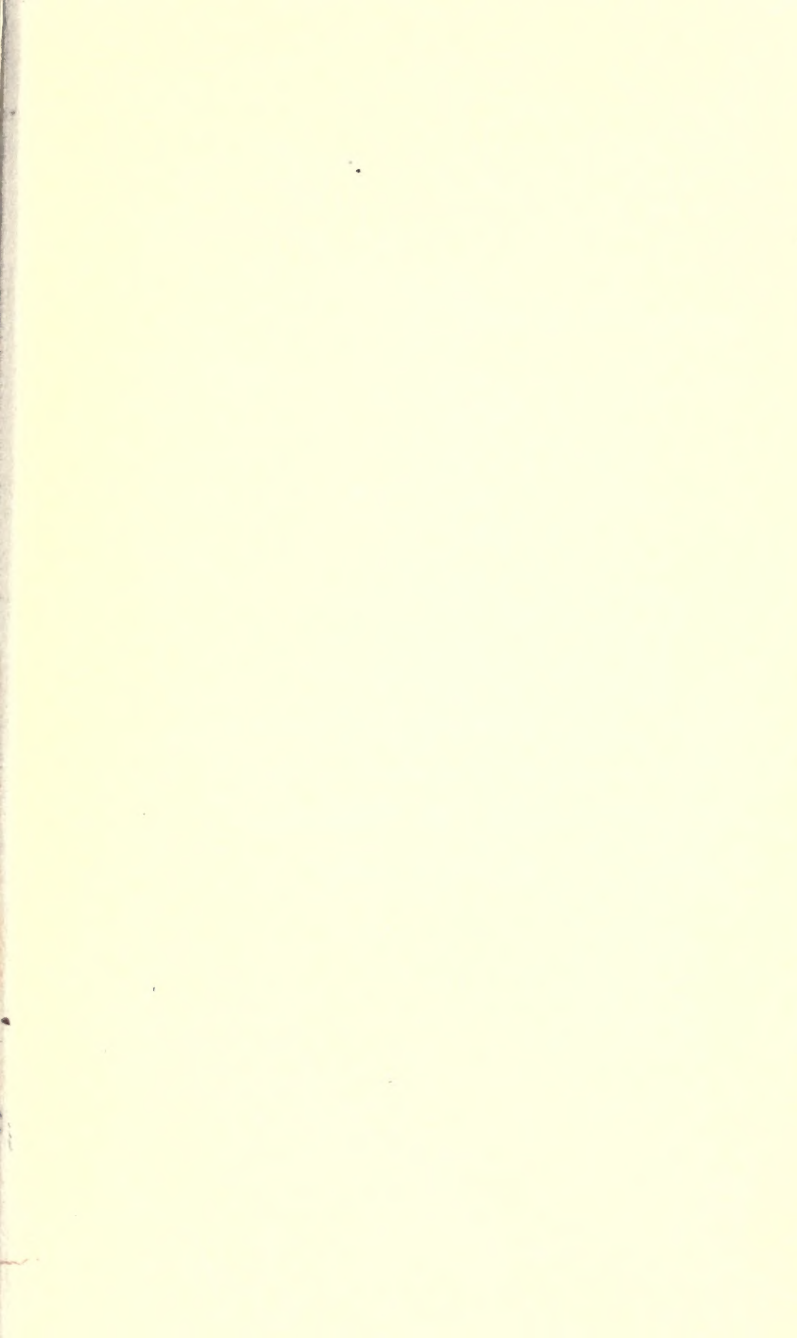
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